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BIOGRAPHY OF BISHOP PARKER.

Dr. Samuel Parker was born in Portsmouth, New-Hampshire, in the month of August, 1744. He was the third son of William Parker, a distinguished lawyer, and one of the judges of the superior court of judicature in that province. He received his education at Harvard College, and graduated in 1764. Immediately after leaving the university, he was elected master of the ancient and respectable grammar school in Roxbury, and subsequently, while pursuing his theological studies, he was employed in the business of tuition in Newburyport, and in his native town of Portsmouth. His parents were not in communion with the Church of England, but he himself became early attached to its doctrines and discipline, and the attachment increased as his studies and life advanced. Upon the death of the Rev. Mr. Hooper, rector of Trinity church in Boston, Dr. Walter, who was settled there as an assistant minister upon the Greene Foundation, was appointed to the rectorship, and the subject of this memoir, then residing at Portsmouth, was elected the assistant minister on that foundation, in the month of October, 1773, and was requested to go without delay to England for ordination. Dr. Richard Terrick, then lord bishop of London, his diocesan, admitted him to deacon's orders on the 24th day of February, 1774, and three days afterwards ordained him priest. After residing some time in England, he returned to Boston, and on the second day of November he subscribed the "Votes and Rules for the Observation of the Assistant Minister of Trinity Church." He had scarcely entered upon his official duties, before the war of the revolution

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commenced, and exposed him to a very severe trial.

"As the Episcopal Church had shared the royal bounty and favour," says Dr. Gardiner,* "and in this country had always been unpopular among the zealots of other persuasions, she naturally became an object of jealousy at this crisis, and her ministers the objects of resentment. Alarmed for their personal safety in this moment of menace and peril, they fled. Mr. Parker alone remained, and constant to his duty, persevered in its execution."

Dr. Walter, of Trinity church, Dr. Caner, of the king's chapel, and the Rev. Mather Byles, who was rector of Christ church, and son of the celebrated doctor of the same name, retired within the British province of Nova-Scotia. The chapel and Christ church were shut for several years.

Mr. Parker's situation was indeed critical; and the discharge of his conflicting duties, on one side to the Church of England, and on the other to his native land, required the exercise of great prudence and unshaken fortitude. On the 18th of July, 1776, a fortnight after the declaration of independence at Philadelphia, he found himself obliged to call a meeting of the wardens and vestry. He informed them, "that he could not with safety perform the service of the church for the future, as the continental congress had declared the American provinces free and independent states, and had absolved them from all allegiance to the British crown, and had dissolved all political connexion between them and the realm of England; that he was publicly interrupted the Lord's day preceding, when reading the prayers in the liturgy of the church for the king, and had received

* Funeral Sermon, page 5.

many threats and menaces that he would be interrupted and insulted if the prayers for the king should again be read in the church; and that he was apprehensive some damage would accrue to the proprietors of the church, if the service was in future carried on as had been usual, and therefore desired their counsel and advice."

The vestry and proprietors passed a vote "that Mr. Parker, the present minister, be desired to continue officiating in said church, and that he be requested to omit that part of the liturgy of the church which relates to the king and royal family."

In November of this year, (1776,) Dr. Parker was married to Anne, daughter of Mr. John Cutler, of Boston, a lady who, with several children of the marriage, still survives him.

The situation of an Episcopal clergyman, at the very head-quarters of the revolutionary spirit and troubles, it may easily be perceived, must, for a long time, have been far from enviable. The ecclesiastical connexion, designated, as was believed, by the very name of the Church of England, was obnoxious to a highly excited populace, and subjected all Episcopalians to the dangerous consequences of a supposed hostility to their country's cause. Very great circumspection, and an uncommon share of firmness, were necessary on the part of the ministers of the church in every quarter of the country; and such was his own parish's grateful estimation of Dr. Parker's discretion and fearless discharge of official duty amid the difficulties of his station in such trying times, standing alone, and by his single efforts, "through evil report and through good report," holding together the principal, if not the only, church and society in Massachusetts, that, in 1777, the proprietors voted seventy-five pounds "as a gratuity to the Rev. Mr. Parker, for his extraordinary services the year past," and invested him with "the powers, privileges, and immunities of incumbent minister for one year, provided the Rev. Mr. Walter should not, before that time, return to his charge," and gave him the rector's salary as well as that of the assistant minister.

This arrangement continued until the 13th day of June, 1779, when the proprietors voted, by yeas and nays, upon this question, Whether this church has now an incumbent minister or not? The nays prevailed by a very large majority. On the 27th day of the same month, Dr. Parker received official notice that he was unanimously elected rector of the church, and he was requested to accept the office. In his reply, he observes to the proprietors, "Your inclination to set me at the head of this society after so long an acquaintance, though the doing of it has been attended with circumstances that must give pain and uneasiness to a feeling mind, demands my most grateful acknowledgments. The orphan state of an Episcopal Church in this country affords matter of discouragement to every one, and the peculiar state of this church in particular, rather aggravates than diminishes the difficulty. As this is an affair of the utmost consequence and importance to me, as involving in it, in a great measure, my future happiness or disquiet in this world, and my everlasting happiness or misery in another, I must, in addition to your former favours,* request the indulgence of a little time before I give a final answer. I must persist in this request, because, as I hinted to you before you proceeded to a choice, I have some doubts in my mind which I cannot remove without consulting some records and authors, that I cannot immediately come at."

On receiving this letter, the proprietors assented to his wishes, and gave him time; and he was finally persuaded to yield to their desires, and be inducted as rector.

Upon this part of his life Dr. Gardiner remarks, "To the noble conduct of our deceased friend must doubtless be attributed the preservation of the Episcopal Church in this town. Nor was the spirit he displayed less disinterested than firm. Repeatedly did he refuse the rectorship of this church, anxiously desirous of leaving open a path for the

* He had twice before, in the two previous years, requested and obtained delay in their proceedings about the incumbent, hoping Dr. Walter might return.

return of his senior colleague;* and it was with difficulty, and after a considerable space of time, that he was prevailed on to accept it. From that moment he gave himself up to the promotion of its interests: and such were the efficacy of his preaching and the respectability of his character, that the pews of this church have never been sufficient to answer the numerous demands for them. His reputation extended throughout the Union, and was rewarded with a doctorate from a respectable university. He was looked up to as the head of the Episcopal Church in New-England, and inferior to no clergyman on the continent in the essential accomplishments of that sacred character."

He was known abroad as well as at home, and was selected by the Society in England for Propagating the Gospel in Foreign Parts, as their agent in the management of their financial concerns, and the care of their lands in this part of America.

For several years after the peace which succeeded the revolutionary war with Great-Britain, Dr Parker assiduously devoted all the time he could spare from his family and church, to the restoration of the scattered churches and societies which had been dispersed by the civil contentions and belligerent operations of that memorable period; and every Episcopal parish in the state has borne testimony to his kindness and pastoral care.

In 1792 his parochial labours were partially relieved by the election of a gentleman, a scholar, and a Christian, in the person of Dr. John Sylvester J. Gardiner, to the office of assistant minister, who has also succeeded him to the rectorship of Trinity church.

Dr. Parker was appointed in 1793 to preach the Election Sermon before the legislature of Massachusetts: and in 1803 he delivered a discourse for the benefit of the Female Asylum in Boston, both of which performances were published.

Upon the decease of Bishop Bass, he was unanimously elected bishop of the eastern diocese, and to the acceptance of this dignified office he gave a very reluctant assent after several months deliberation.

The duties of an American bishop are arduous, and the station a highly responsible and unenviable one. The nurture of so many small societies, scattered over so large a surface of territory; the painful admonition of all who go astray; the examination and ordination of suitable candidates for the ministry; the visitations of the churches, at great distances from each other, for confirmation and other Episcopal duties; the attendance upon the state, diocesan, and general conventions; the peculiar business of each member of the house of bishops, as prescribed by the canons;—these, and many other things incident to the office, superadded to the ordinary business of a parish church, and the common and indispensable concerns of domestic life, made the more pressing by reason of there being no episcopal salary to defray the very large, increasing, and unavoidable expenses of the bishopric, present a view of the labours and difficulties attending the office, which may readily lead a considerate mind to a refusal of the proffered honour. With a distinct perception of these several considerations, Dr. Parker, after deliberating maturely upon the subject, thought he ought not to decline to enter the path of duty that lay before him, arduous and laborious as it was.

He was consecrated in New-York, at the General Convention, on the 16th day of September, 1804; a sermon (afterwards published) was delivered on the occasion, by the venerable Bishop White, of Pennsylvania, who, assisted by Bishop Claggett, of Maryland, Bishop Jarvis, of Connecticut, and Bishop Moore, of New-York, performed the office of consecration.

"Having received consecration, he returned to his family and parish; and, ere he had discharged a single duty of his new dignity, was seized with his last fatal disorder."*

* Dr. Walter returned to the United States in 1791, and officiated first at Cambridge. In 1792 he was settled as rector of Christ church in this city, in which office he remained till his death.

He had been subject to the gout, which, as several of his father's family have also been victims to it, seems to have been hereditary. He expired on the 6th of December, 1804, and is interred in the family tomb under Trinity church in Boston. The two succeeding paragraphs are extracted from Dr. Gardiner's discourse, delivered at the time of the funeral.

"As a man, he was endowed with great and distinguished virtues. With a sound understanding he united a most humane and feeling heart. No clergyman in this country ever exercised more extensively the rites of hospitality. His prudence was of the most manly kind, the result of naturally good feelings and intuitive good sense, which led him to think, and speak, and act the very thing he ought, and support a character of dignity and propriety at all times and in every situation. There is not a society in town, established for the promotion of public good or private benevolence, of which he was not a distinguished member, and in most of them an active officer. Usefulness indeed appeared to be the object of his life."

"As a clergyman of the Episcopal Church, Bishop Parker was equalled by few. He read with propriety and impressive solemnity our excellent liturgy, and performed all the ordinances of religion in a manner best calculated to impress the heart with their importance. In the pulpit his voice was clear and sonorous, and his delivery energetic: nor, when occasion required, was he ignorant of that touching pathos which moves the strings of sensibility. His discourses were serious and solid, explaining some important doctrine, or enforcing some moral virtue. He was deeply impressed with the necessity of inculcating the essential doctrines of Christianity, which peculiarly distinguish it from other religions, and from a mere system of ethics. The divinity of the Saviour, the doctrine of the atonement, faith in the Holy Trinity, were, he conceived, essential parts of the Christian system."

In his person, Dr. Parker was tall, robust, erect, and well proportioned, cheerful in disposition, and amiable in

deportment. As a husband and parent, loving and beloved, he enjoyed for many years the endearment of domestic life amid his large family, and surrounded by very numerous friends, industriously spending his time in the alternate discharge of personal and parochial duties, in the performance of the latter of which he was always remarkably distinguished. We may perhaps safely conclude, that his highest style of excellence was in that most respectable, most honourable, and most useful character, a conscientious PARISH PRIEST.

From the Evangelical Magazine for March, 1827.

Address of the Soul to the Body, on their Separation at Death.

Bony, farewell! Go, take thy long, long sleep in thy kindred earth!

Thou hast done me many and great services. Through thy eyes, I beheld the glories of creation; of the heavens above, which proclaim the glory of their Maker, and of the earth, whose beauty in all the diversified scenery of land and water, hill and dale, with all the endless variety of creatures, animate and inanimate, show forth the wisdom, power, and goodness of the Lord. By them I was enabled to read the word of God, the great charter of our salvation. Through them, mind communicated with mind, in griefs and joys, without the intervention of words.

Through thy ears I have been delighted with the harmony of sounds, the melody of the human voice, and the sweet notes of the woodland songsters. By thee I heard the joyful tidings of salvation by a crucified Saviour, and enjoyed the society of Christian and other friends.

By my union with thee, I have been regaled with the fragrance of the rose and violet.

By thy tongue, which was thy glory, I have been enabled to communicate my thoughts to my fellow-men, and to show forth the praises of the Most High.

Through thy means, I have transported myself from place to place, and thereby multiplied the enjoyments of social life.

Whilst I acknowledge my obligation to thee, I must, at parting, remind thee of the injuries I have sustained by thy means. Thy eyes, which were given thee for the glory of God and thy comfort and enjoyment, have been an inlet to much evil. What crowds of temptations have assailed me through thy neglect in not keeping a strict watch at this principal gate. How often hast thou overlooked the handiwork of Jehovah, or gazed on the wonders of creation, unconscious of him who gave the sun to rule the day, and the moon and stars to rule the night. How often hast thou gone after forbidden objects, and thereby brought guilt and darkness on me.

Thy ears, which should have been delighted only with truth, have often listened to the voice of the flatterer, and to the whisper of the slanderer.

Thy tongue, which should have been guided by the law of love, has been often like the piercings of a sword: your speech has often been destitute of Christian simplicity, and out of your mouth have come forth blessing and cursing.

How much of my precious time has been occupied in sleep and in providing for thy wants, and how importunate hast thou been for the indulgence of thy animal cravings. These have too often unfitted me for higher and nobler exercises.

Thankful, indeed, would I be, that, by thy pains and sicknesses, I have been taught patience and resignation to the will of God, and a daily sense of my absolute dependence on him for every thing.

We have travelled together for more than threescore and ten years,—our union has been close and intimate,—goodness and mercy have followed us all the way; yet I cannot help feeling much at the thought of parting; but the prospect of being again united when the voice of the archangel and the trump of God shall awake the dead, cheers me.

Then shall we meet in far different circumstances. Thou wilt soon be committed to the dust a mass of corruption—then shalt thou be raised in incorruption; now in dishonour—then in

glory;—now in weakness—then in power;—now a natural body—then a spiritual body, like to the glorified body of the adorable Saviour.

How glorious the change! No more sin, nor sickness, nor sorrow—no more consumption of time in sleep, for there shall be no night there; nor in providing for thy wants, for the Lamb, who is in the midst of the throne, shall feed us, and shall lead us to living fountains of waters; and God shall wipe away all tears from our eyes.

Extracts from a Review of a Visitation Sermon of the Rev. C. Jerram, in the Christian Remembrancer.

THE text of the sermon is the third verse of the Epistle of St. Jude—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints,"—and the division of the sermon presents to our consideration, first, the paramount importance—secondly, the component parts—thirdly, the distinctive character—of "the faith which was once delivered to the saints."

"The text connects this faith with 'the common salvation;' and our Lord, it will be recollected, sanctioned his commission to preach it in the world, by an assurance that 'he that believeth shall be saved, and he that believeth not shall be damned.' So that, so far from its being 'a vain thing for us,' it is 'OUR LIFE,'—THERE IS NO SALVATION WITHOUT IT! Important fact! may God enable us well to weigh it, and to bear it constantly in our minds when we stand up before our respective congregations!" P. 4.

These considerations are, indeed, most essential to the preacher of the Gospel. To the want of these may be traced every lifeless, unimpressive, and merely moral sermon, dumb as to all the privileges of the Gospel, that ever followed the evangelical liturgy of our church. "It is true," says the learned Bishop Horsley, "that it is the great duty of a preacher of the Gospel

to press the practice of its precepts upon the consciences of men. But then it is equally true, that it is his duty to enforce this practice in a particular way, namely, by inculcating its doctrines. The motives which the revealed doctrines furnish, are the only motives he has to do with, and the only motives by which religious duty can be effectually enforced." "We preach," says the apostle, "Christ crucified;" doubtless in all the humbling, yet animating, and most significant fulness of consequences resulting from the crucifixion. But unless Christ crucified is, in very truth and reality, the ground-work of our principles, our motives, our conduct, and our hopes in both worlds; unless we look to him as "the light of the world, the guide of his church, and the salvation of men;" we shall go on in a joyless and gloomy course, and, from our ignorance of gospel motives, fail in our attempts at obedience, and unavailingly struggle against the evil in our hearts.

We find the author thus defining the articles of which the faith is composed:—

"I think there can be no reasonable doubt that those which are necessarily connected with this '*common salvation*,' must be fundamental and indispensable parts of the faith. We have only to inquire what salvation, in its most natural and obvious signification, implies, and we shall immediately arrive at several conclusions of the greatest importance. Now it is obvious, that the term implies *danger* and *deliverance*, and we have only to take up the scriptural account of these, to arrive at those truths which lie at the foundation of the Christian system, and form its constituent and essential parts." P. 6.

We accord entirely with the import of this passage. Terms are often used too vaguely, and without distinctly fixing their scriptural meaning. It is highly important, when we talk of *salvation*, and *our hope of salvation*, that we should understand our danger and deliverance, as well as the union which subsists indissolubly between Christian *hope* and Christian *faith*. The believer, and no other, has authority for hope.

"What God has joined, let no man put asunder."

"Let us advert for a moment," continues the preacher, "to the scriptural account of the danger of man, and we shall find that this resolves itself into his fall from that state of righteousness and true holiness in which he was originally created; the penalty attached to his transgression, and his utter inability to rescue himself from this wretched condition; and these truths constitute the first elements of 'the faith which was once delivered to the saints.'" P. 6.

On this great and fundamental point, without a distinct and uncompromising admission of which there is no reasonable prospect of a right view of any essential doctrine, Mr. Jerram appears to us, in what has been cited, and in the whole sequel connected with it, strictly in accordance with Scripture and the articles of our church. We cannot avoid suspecting the purity of spirit, or sound judgment, of the man who states any of the essential doctrines in a manner calculated to excite unnecessary and unavoidable disputation. There are those who are not content with the word corrupt, or even *very* corrupt, as applied to human nature, unless the word *totally* precedes; or if those guards, with which Scripture* itself has secured this great truth from Antinomian tendency, are declared necessary, the writer is deemed a Semi-Pelagian. On the other hand, not one of the essential doctrines has oftener suffered from want of a sufficiently prominent place, of sufficiently frequent and solemn urging, and in terms of such significancy as to reach the decisive language of Scripture and the church, on the corruption of man's nature by the fall, and his inability "to turn and prepare himself by his own natural strength and good works to faith and calling upon God."† The

* See also the church's twelfth article. This and the eleventh ought always to be read together, to know what is her view of the necessity of good works as the fruit of a lively faith; the first word, "Albeit," connecting what is said with the article immediately preceding, on Justification by Faith.

† Tenth article.

practical mischief of the former of these extremes is, that man, being treated as a mere machine, a brute, or even a stone, his accountableness, as a moral being, is in danger of gradual, and almost unconscious, dismissal from his code of principles; while the latter tends to lessen that entire dependence which the word of God requires on the merits of Christ for our justification, and on the assistance of the Divine Spirit through the whole work of sanctification, to "prevent us in all our doings, and further us with continual help." If these extremes are avoided, to cavil at minor shades of difference between the definitions of writers otherwise orthodox, is of the character of that "communing which is not for peace," and ill accords with the spirit of that church, which comprehends all she can. The question is, whether the statement objected to amounts, on the one hand, to a surrender of exertion on our part—to a discouragement of seeking and knocking, and using all divinely-appointed means for the restoration and renewal of our fallen nature, such as reading, hearing, watchfulness, and prayer; or, on the other hand, whether it tend to leave men in that self-complacency to which we are all naturally inclined, or to ascribe any power to man to perform works truly good, without the aid of the Divine Spirit. And this question will generally turn on the *context*, rather than the words used to express the doctrine. If, however, Scripture is at all faithfully pursued, these must be of strong import: "The heart of the sons of men is full of evil."* "Man is born like a wild ass's colt."† "Every man at his best state is altogether vanity."‡ Such texts might be multiplied, and will warrant, and indeed require, very strong language to express the true doctrine. But if we are exhorted, on account of our inherent corruptions, to exert ourselves in the use of means—to fly from every idea of self-complacency—to hunger and thirst after righteousness—to desire forgiveness—to claim nothing for our best services as of debt—to lay faster hold on those

mercies which all men need, and by the contemplation of these to love the Author of them, and all his creatures for his sake; then is the statement "good to the use of edifying,"—such as should lead to union among the members of our apostolical church, and an important part of that great field of neutral ground, which is occupied by all her consistent sons, and should incline them rather to carry on contention with the wolves of infidelity without, than to pluck each other's fleeces within the fold.

Mr. Jerram next adverts "to the deliverance of man, or salvation itself. And here again we are necessarily brought to the admission of a grand and prominent article of our faith, the *divinity of the Saviour*. We have only to consider the real condition of man, the corruption of his nature, and the widely extended ruin which he has brought upon himself, to allow that no ordinary being is competent to deliver him from his misery, and to restore him to the image and favour of his Creator. In the very idea, therefore, of salvation, is involved the scriptural doctrine that 'God was manifest in the flesh;' and the proofs of this doctrine are so numerous, and so interwoven in the very texture of the Holy Scriptures, that the godhead of the Saviour and the truth of revelation must stand or fall together." P. 10.

This just observation is an eminent example of the truth of our position, that without a full admission of human corruption, no essential doctrine is likely to be rightly believed. Thus the Unitarian, who admits the divine mission of Christ, but denies his divine nature; who maintains that he is appointed Judge of all men, but rejects him as a Saviour; has no such article in his creed as that of original sin. Oh! that this self-blinded sect, who systematically insult the majesty of heaven by professing to believe in the revealed word, but believe only what they choose, and reject what they choose, would listen to this warning voice—would bring themselves into the brotherhood by worshipping him, whose "own arm brought salvation,"

* Eccles. ix. 3. † Job xi. 12. ‡ Ps. xxxix. 5.

not only as a prophet, but also as their priest and king—instead of virtually calling down his blood upon themselves and their children,* like the Jews of old, and choosing to have no king but Cæsar.

All serious Christians will agree with our author on "*the promineney*" in the Scriptures of the doctrine of atonement; and that this can never be rejected or overlooked, without demolishing the fabric of the whole Christian system. He next proceeds to notice a most vital distinction in these doctrines, which "effect a change in the *state* of man, but none in his *character*, viz. that they lay the foundation for *pardon*, but do not bring about a *reconciliation*." We fear this is often quite overlooked; and yet it is of the first importance to distinguish between a change of state and a change of character. In regard to the former, all Christians are on a level. But the principles which excite to obedience, reach their maturity gradually, and will probably find their full scope only in the world to come. Christ is "the Author of eternal salvation to those who *obey* him," and our "*inheritance* is among them that are *sanctified*;" and if there be those who think they have done enough, by showing the corruption of man in Adam, and his restoration by Christ's atoning blood, and perfect obedience, such teachers are but blind leaders of the blind. Our faith is no otherwise to be perfected or proved but by our works: in the language of our author, "we must be renewed in righteousness—we must become holy in affection—we must be made willing and obedient, in order to have any intercourse with God, and to become everlastingly happy."

We shall cite one admirable passage, and take our leave for the present.

"There is something in an affectionate statement of gospel truths which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the prin-

ciple of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life; and opens before 'the way-worn traveller' a 'hope full of immortality.' Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts—some poisoned arrow drinking up their spirits—some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour, 'Come unto me, all ye that are weary and heavy laden, and I will refresh you!' How appropriate is the character of the great High Priest, who 'is touched with the feeling of our own infirmities!' To such, how adapted are the consolations of the Spirit, the promises of the Gospel, and the resting-place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold and formal and heartless manner—O what a loss of opportunity! what a mocking of human misery! what dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd—for 'bowels of compassion!' Let us take the sufferer by the hand, and conduct him to the Saviour! Let us lead him to the wells of salvation! Let us pour the healing balm into his bleeding heart, and assure him that there is one who sympathizes with his sorrows, and who 'is able to save to the uttermost all that come unto God by him.' Forgive my earnestness, and permit me to say that *Christ is the only subject* which meets the wants and wretchedness of man: Christ, in his person and offices; Christ, in his doctrines and atonement; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation,—as the guide and sup-

* See the case of the Unitarians and Jews compared, in a sermon by the Rev. J. Methuen Rogers, M.A., rector of Berkeley, Somerset; in which the doctrine of Christ's divinity is defended by such a mode of reasoning as all are competent to understand.

port and comfort of his people; as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative; the Fountain of all blessedness, both in time and in eternity!" P. 18—20.

For the Christian Journal.

WE have lately observed in several public prints that there have been numerous conversions in Ireland from Romanism to the Protestant Church of that kingdom. The following statement is very minute, and may unquestionably be relied on. It is from the Christian Remembrancer. Our readers will find it a document of no common interest.—The first part of it is a letter from a clergyman of the established church to his Romish parishioners. The latter part continues the intelligence to a somewhat later date.

"RECANTATION OF PAPISTS, AT CAVAN.

"To the Roman Catholic Parishioners of Delgany, who were present in Kilquade chapel, on Sunday, October 29, when, among others, the following resolution was passed:—

'That we have read with manifest emotions of regret, and honest indignation, the many and base calumnies sent forth to the world by those, who, devoid of every honourable feeling, have had the hardihood unworthily to state, that great numbers of the Catholic people, and also of the Catholic clergy of Ireland, have latterly become members of the Protestant Church. We, therefore, in order to undeceive those who may have been led to believe that such was the case, seize this first public opportunity to declare the same to be false, and contrary to all known fact; and we challenge those calumniators to produce the names of those persons so stated to have conformed, together with their respective place of abode.'

"It was not till the beginning of this month, that I saw the number of the Freeman's Journal in which this and the other resolutions appeared. As soon as I read them, I wrote to Cavan for information of what had taken place there. The answer which I have received I now beg to lay before you, at

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the same time pledging myself for the accuracy of the statement which it contains. It is as follows:—

"That within the last two months, 252 Roman Catholics have read their recantation there, and become members of the Protestant Church:—

	Males.	Females.	Total.
On Oct. 8, -	12	5	17
22, -	11	9	20
29, -	4	6	10
Nov. 5, -	6	9	15
12, -	5	3	8
19, -	8	12	20
26, -	17	27	44
Dec. 3, -	27	34	61
10, -	25	32	57
	115	137	252

"These are the numbers, it is to be observed, of the persons who were of an age, and were thought competent, to read their recantation:

"And that many others who offered themselves were not received, on account of their not bringing with them testimonials as to character, which were invariably required.

"I have myself seen the list of the names and residences of those who have conformed.

"It is also stated, 'that the great instrument which the Lord has employed in this work, has been his own holy word;' that as it was said of old of the Jews of Berea, 'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so; therefore many of them believed,' Acts xvii. 11. So it was in the case of these converts, that it was their comparing the religion which they had been taught, with the religion of the Bible, which ended in their abandoning the one, and attaching themselves to a church which is built upon the other:

"That there is indeed abundant reason to be satisfied, that those who have thus come over to the Protestant Church, have done so from a sincere conviction of the errors of their own; nay, a large proportion of them, from a thirst for that 'pure milk of the word,' 1 Pet. ii. 2, which was not supplied to them in their own; and that they bid fair to

put to shame many Protestants of the old stock, whose example, alas! is so often a stumbling-block, rather than a testimony to their Roman Catholic neighbours.

"I do not reply to that part of the resolution, in which we are complained of as having stated that 'large numbers of the Roman Catholic clergy had become members of the Protestant Church;' because I never heard any such statement made; and know there is no foundation for it.

"But it is not from Cavan only we hear accounts of such a disposition on the part of the Roman Catholic people.

"I will, however, only mention for the present, the parish of ASKEATON, in the county of Limerick, with the clergyman of which I have myself communicated upon the subject.

"He tells me that thirty Roman Catholics, making with their families a total of eighty-two souls, have there conformed to the Protestant Church; that they come to him at an early hour on Sunday mornings, to read the Scriptures, and to be examined in them; that they are now going regularly through the Book of Genesis, and that it is most pleasing to observe the increased interest and attention which has been thus excited.

"Indeed, in the adjoining parish of Powers-court, there are twenty-six persons now attending the Protestant Church, who not long ago were all of them Roman Catholics.

"Though it was in reply to the resolution which was passed in Kilquade chapel, that I felt myself called upon to come forward with these truly interesting facts, I cannot, however, allow myself to break off even a short address like this, to my Roman Catholic parishioners, without giving expression to something of what I feel towards them. I am not insensible to the good will and kindness which I have invariably met with from you, during a residence of some years among you. Would that I could be instrumental in any way, in disabusing you of errors of more serious consequence to you than this!—The great and fatal error of the whole world is, that men think themselves safe, while they are in a state the most

perilous and awful; Satan, one way or another, still persuades them, as he did our first parents, 'Ye shall not surely die,' Gen. iii. 4. The first thing we all want to be disabused of, is *this* error; and in the place of the false and fatal peace, to have the anxiety excited in us, 'What must I do to be saved?' Acts xvi. 30; and can I think you want it less than others? My Roman Catholic friends, my heart's desire for you is, that, awakened all of you to a sense of your real state as perishing sinners, and your conscience left to work without being lulled again by false dependencies and *forms* of religion, it may become the anxious concern of your souls, 'What must I do to be saved?'

"And then, that you may seek the answer, where only it can be found—in those Scriptures which present him, 'who came into the world to save sinners,' 1 Tim. i. 15, presents him to us, not obscured by human traditions, nor displaced by human mediators; but as the one and only 'Mediator between God and us,' 1 Tim. ii. 5: 'as the only name under heaven, given among men, whereby we must be saved,' Acts iv. 12—in those Scriptures, 'which are able to make us wise unto salvation, through faith, which is in Christ Jesus,' 2 Tim. iii. 15. For whatever is said of the difficulties of this blessed volume, we are assured in it, that 'the Spirit which guides into all truth,' will 'take of the things of Christ, and *show* them' unto those who diligently seek them; will break the seals for them, and solve the difficulties; will make that Gospel, which, if for any, was designed for the poor, Matt. xi. 5, plain and intelligible to the poor, let them only be poor in *spirit* also; will open their understandings, that they may understand the Scriptures, Luke xxiv. 45. Or what mean those words, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto *babes*?' Matt. xi. 25; and the Apostle Paul tells us, that 'he that is *spiritual* judgeth all things,' 1 Cor. ii. 15.

"Ah! and the day is at hand, my

friends, when out of the same written word, you and I, and every one of us, shall hear our eternal doom. When he, who as at this time came into the world to save sinners, 'shall come in the clouds of heaven, with power and great glory,' 'to judge the world;' the question will not be, whether we did as our church required of us, or not—Oh! no—but hear the Judge himself, 'The word which I have spoken, the same shall judge you in the last day,' John xii. 48.

"And can I then take the slightest interest in your welfare, (and I trust it is more than a slight interest I feel for you,) and not ardently desire, that this divine word may find its way into your houses, and into your hearts? And when, too, I hear our blessed Lord assuring us, that the fruitful source of error is the ignorance of his word, 'Ye do err,' he says, 'not knowing the Scriptures,' Matt. xxii. 29. For, as the psalmist speaks, 'Thy word is a light to my paths, and a lantern to my feet,' Ps. cxix. 105: Oh! and when I hear the same inspired writer, in his description of the man who deserves truly to be accounted 'blessed,' speak of him as one 'whose delight is in the law of the Lord, and who meditates therein day and night,' Ps. i. 2; 'and he shall be like a tree,' he goes on, 'planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.'

"That you, my friends, may so thrive and prosper, in what concerns your everlasting interests; that you may be like such trees, watered from the springs of 'living water' which the Lord opens to us in his word, 'having your fruit unto holiness, and the end everlasting life,' Rom. vi. 22, is the heartfelt desire and prayer of your sincere friend and servant,

"WM. CLEAVER.

"*Delgany, Dec. 14th, 1826.*"

"The above letter to his Roman Catholic parishioners, from the son of the late archbishop of Dublin, appeared in the Morning Herald of the 11th ult. By information since received from himself, it appears that on the Sunday

after the intimidating visitation of the Roman Catholic archbishop and his four suffragans, 49 more recantations were publicly read in the cathedral church. This made the whole of their number 301; but it has since amounted to 366 in that one place. That the work of conversion is going on in the other parts of Ireland, is abundantly proved from other sources of information.

"The Protestant inhabitants of Cavan, at a public meeting in the courthouse, convened for the purpose, have denied the allegations in the statement of Dr. Curtis and four other Roman Catholic dignitaries, respecting the recent conversions. They allege, in one of the resolutions, "that no undue influence has been exerted to forward the reformation which is now in progress." A statement, signed by three clergymen, has also been put forth, vindicating the characters of those who have embraced the Protestant religion, and asserting that testimonials of character have been in every case required.

"The affidavits too, tendered by the Roman Catholic prelates, have been met by counter affidavits.—See the proceedings of the meeting, and the documents at length, in the Morning Herald of the 26th of January last.

"We will now present our readers with an account of the conduct of a Roman Catholic priest, taken from the Dublin Evening Mail of January 5, and resting on the authority of an Irish clergyman, the Rev. J. G. Porter, who stated the facts at a great Protestant festivity at Enniskillen, in a speech on that occasion. "In our own country, Popery, which is so little understood in England, and is called a Christian religion, will not permit the words of its Divine Author to be taught or read, and holds up the united Church of England and Ireland as heretical and usurping, and as a nuisance which ought to be annihilated; and interdicts the most praiseworthy efforts of the landlords, who, with feelings of compassion for their tenantry, would ameliorate the structure of society, and enlighten their minds. I know of one instance where a schoolhouse was built with this view, and a Roman Catholic

schoolmaster was placed in it by the choice of the tenantry, and the most strict orders given by the landlord to them to be vigilant in watching that no interference was attempted to withdraw their children from whatever religious opinion they had inculcated. No books were allowed to be taught which could lead to any religious dispute, and the most marked encouragement was given to the Roman Catholics to send their children to this place, where instruction would be given, and rewards bestowed on the youth. The Protestants and Catholics were to be collectively instructed, and the Douay Testament, and established version of the Scriptures, given respectively to each when it was requisite. It is needless to say, the poor tenantry received this offer with gratitude, and fondly hoped they might be permitted in quiet to enjoy the proffered advantages; but what was the conduct of the Roman Catholic pastor—that minister who can absolve his flock from other sin? But this dire offence was not to be commuted for money, or expiated by penance. From the altar he announced to his flock, that whoever dared to send their children to this school, should never kneel at the altar of his chapel; and thus compelled his slaves to swallow the monstrous absurdities, and bear the cruel chains of Catholicism."

"We rejoice that these meetings have lately taken place in many counties of Ireland; viz. in Fermanagh, Ulster, Armagh, Tyrone, Cavan, and Derry. They announce to us how large a part of the most intelligent community have feelings and principles in accordance with our own; and we confidently predict, that the Protestant religion will be the faith of the educated population of Ireland."

For the Christian Journal.

An Oversight in Part of the Prayer Book.

A singular mistake exists in all editions of our Prayer Book that I have examined, but in none of several English editions. It occurs in the Office for the Private Baptism of Children—that part of it which is used for receiv-

ing the child publicly in church, after its having been previously baptized at home. Among the questions to the sponsors is this. "Wilt thou be baptized in this faith?" and the answer is, "That is my desire"—although the child has actually been previously baptized, and that fact certified by the minister at the outset of this service. This oversight has unquestionably arisen from copying carelessly the sponsorial questions and answers into this office, from that for the Public Baptism of Children.

In a matter so evidently a mistake, there can be no need of a formal act of the General Convention to correct it. And this brief notice of the fact is published, that printers, and the persons authorized by the bishops to superintend editions of the Prayer Book, may guard against this error in future.

CLERICUS.

Perhaps it would be proper for other Episcopal periodical publications to insert the above.

For the Christian Journal.

Coinciding with the correspondent who has sent us the following article, in the opinion that it presents a subject of at least highly interesting inquiry, we beg leave to bespeak in its behalf the particular attention of such of our readers as may have any information to communicate on the subject, or the means of giving it more extensive circulation.

The oldest Bishop.

MESSRS. PUBLISHERS,

In the life of Bishop Wilson, it is stated that "Cardinal Fleury wanted much to see him, and sent over on purpose to inquire after the date of his consecration, as they were the *two oldest bishops in Europe*." It has occurred to me as by no means improbable, that we may now have, in our church, *the oldest bishop in Christendom*; that is, the one who has the longest survived the period of his consecration. The venerable Dr. William White, bishop of Pennsylvania, having been consecrated February 4, 1787, has, of course, been more than forty years a bishop, a circumstance which cannot be expected often to occur. The facts, that more than twenty-four years elaps-

ed between his consecration and that of the bishop who ranks next to him in seniority, and that the bishop consecrated at the same time with himself, and the seven who were consecrated in those twenty-four years, have all closed their mortal career, while they invest his case with a peculiar interest, are not an unapt illustration of the ordinary course of human affairs, and of the probable proportion of those who generally arrive at an advanced period of their episcopacy. Certain it is, that this venerable man has outlived all the English bishops who were on the bench at the time of his consecration; and probably has not his senior in any part of the British empire. His consecration is also believed to have been anterior to that of any of the Romish bishops in this country. Would it be impossible to prosecute the inquiry with regard to other branches of the Christian church? In the present easy and extensive intercourse between all parts of Christendom, might not the transcribing of this article, if it be thought worthy of it, in the various religious publications in this and other countries, be the means of obtaining information on the point? It surely would be at least *highly interesting* to know, or be able to conjecture, with any great degree of probability, who is now THE OLDEST SURVIVING SUCCESSOR OF THE APOSTLES.

Senectutis Venerator.

Extract from a Sermon by the Rev. J. Croes, jun., entitled "The Episcopal Church not Calvinistick," delivered before the Convention of the Diocese of New-Jersey, in 1826.

My brethren, the Episcopal Church has always been distinguished for the moderation and the soundness of her doctrines. While on the mysterious subject of predestination, she proceeds with caution, not inculcating any thing that contradicts the natural impressions of the human heart; on other points, she speaks boldly and decisively. On the subjects of human depravity, of the necessity of repentance, faith in the Lord Jesus, and the divinity of the Sa-

viour, she has left us in no doubt. Here she has laid the foundation deep and strong, because she is convinced that these are the doctrines of Scripture; and her creed is, that holy Scripture is an unerring rule of faith and conduct. She has ever earnestly contended for the faith once delivered to the saints.

The path marked out to us by the reformers of the church, we think is the one in which her children ought to walk. Moderation in discussing mysterious points, should be the aim of all. What evils have arisen from venturing rashly upon the forbidden ground of abstruse speculation? How many have been driven from the acknowledgment of the plain and undoubted doctrines of Christianity, by the injudicious inculcation of metaphysical divinity? There are certain truths in religion that are received on all hands, but yet are incomprehensible. When, therefore, we attempt to explain them, we lose ourselves in inextricable labyrinths, and the danger arises that we may be tempted to abandon fundamental and undoubted truths, because we cannot comprehend what it was never designed we should. Thus it is a doctrine universally admitted, that God is good. It is also a self-evident fact, that evil exists in the world. Now how shall we reconcile this doctrine and this fact together? We cannot. Shall we then reject either, because we cannot reconcile them? So we all acknowledge that God foreknows all things. If so, why did he create creatures that he knew would disobey his laws, and render themselves liable to punishment? In points like these, our true wisdom is to keep silence. We cannot explain them, and we need not attempt it. We should in sincere humility suppress our prying curiosity, and wait in patience the arrival of that day when all these mysteries will be unfolded, and we shall understand and adore the providence of God.

The doctrines of Calvinism, we think, have done harm to the cause of Christianity. These doctrines are repugnant to the dictates of natural reason, and in order to find admission into the mind, the thoughts must be prepared

beforehand, by a train of metaphysical reasoning. The Calvinistick system is altogether of artificial structure, and as we think, finds no support in the word of God. Hence when men who have been educated in the belief of this system, begin to try it by Scripture and the light of reason, they perceive the weakness of its foundation and reject it. But this is not all. They are apt to contract a sceptical spirit on other points—they are too liable to go from one extreme to another, and to imbibe the idea that they may reject not only what is contrary to reason, but also whatever is above their reason. That such has been the case in many instances there is too much reason to fear.

Do we mean to say that Calvinists may not be good men, or that they may not be sincere in their belief? God forbid. But mere sincerity in any belief, although accompanied with true piety, is no evidence of correctness of doctrine. Else we should be compelled to acknowledge that the wild reveries of Baron Swedenbourg were truths justly claiming our assent. Neither will the prevalence of a doctrine for a considerable number of years, prove its truth. For we know that certain errors have, at various periods, prevailed in the church for a *great* length of time, for centuries even, and yet at last disappeared. And there are now evident symptoms of the decline of Calvinism in the Christian world. The doctrine of universal redemption, by some styled universal atonement, is gaining ground rapidly, and by its progress may be marked the destruction of Calvin's artificial structure. It is the axe laid at the root of the tree, and it must, in time, level it with the ground. We can with sincerity put up the prayer, that its fall may not be the signal for the rise of a more erroneous system; for mankind (as we have remarked) are too much disposed to run from one extreme to the opposite.

My brethren of the ministry, what is the course we should pursue in this situation of affairs? While we reject the dogmas of Calvin, and endeavour to show that they are not the doctrines of the Bible or of the church, let us be

careful to inculcate with diligence and zeal, those doctrines that are the genuine and undoubted offspring of the holy Scriptures, such as the depravity of human nature, the necessity of repentance, of faith in the Lord Jesus Christ, &c. These are doctrines that may not only be proved by certain warrants from holy Scripture, but that come home with power on the consciences of all men. They are doctrines, the truth of which may be felt by the heart as well as acknowledged by the understanding; and they are doctrines that will command attention, and be followed by good fruits wherever they are faithfully inculcated. Men are conscious that they are sinners; they can understand perfectly what repentance is, and they can see and feel the value of an atonement for their sins. They know not how themselves to appease the offended justice and holiness of God, and they will accept with gratitude the assistance of a Mediator. Such are the doctrines unfolded by the Gospel; such the doctrines that are suited to the moral and spiritual necessities of men; and such the doctrines that the ministers of God must inculcate, if they would do their duty. Faithfully teaching them, we shall fulfil the command of the apostle, "Earnestly contend for the faith once delivered unto the saints."

For the Christian Journal.

Comparative View of the North and South of France.

THE following article has been furnished us by a friend. It is taken from a late English newspaper, and is stated to be a translation of "the most important passages in a speech, on the Effects of popular Instruction on the Prosperity of France, delivered by M. Charles Dupin, on the opening of the Normal course of geometry and mechanics at the Conservatory of Arts and Trades in Paris, November 29, 1826." It is an important and interesting paper, and strikingly exhibits the beneficial effects which intelligence exerts over a community.

"I have divided France into two portions—the northern, consisting of

32 departments, containing 13 millions of inhabitants—and the southern, 54 departments, with 18 millions of inhabitants. The 13 millions of the north send 740,846 pupils to school; the 18 millions of the south send 375,931. Hence it appears, that out of each million of inhabitants, the north of France sends 56,988 children to school, and the south 20,885. So that primary instruction is three times more extended in the north than in the south.

"I shall now proceed to show some remarkable consequences which result from this disproportion.

"In the north of France, notwithstanding the rigour of the climate, which entirely prevents the cultivation of olives, capers, oranges, and lemons, and scarcely allows the growth of Indian corn and the mulberry-tree in some of the departments; which deprives Normandy, Picardy, Artois, French Flanders, and Ardennes, of the culture of the vine; notwithstanding this absence of natural riches, the mass of the people in the north, having more instruction, activity, and industry, obtain from the soil a revenue sufficient to pay 127,634,765 francs land-tax on 18,692,191 hectares;* whilst the 54 departments of the south only pay 125,412,969 francs land-tax on a superficies of 34,841,235 hectares.

"Thus, for each million of hectares, the public treasury receives from *enlightened* France, 6,820,000 francs land-tax, and *unenlightened* France, 3,599,700.

"The superiority of the public revenues furnished by the enlightened part of France is particularly observable in the tax for licenses, which is calculated on the same scale throughout the kingdom. The 32 departments of the north pay into the public treasury for licenses, 15,274,456 francs; and the 54 departments of the south pay only 9,623,133 francs. So that, owing to the superior industry produced by a wider spread of knowledge, a million of Frenchmen in the north bring into the public treasury for licenses, 1,174,958 francs; while a mil-

lion of Frenchmen in the south pay only 534,652 francs for licenses.

"If we sum up these taxes, it will appear that a million of hectares pays as follows:—

<i>In the North.</i>		<i>In the South.</i>	
Land-tax,	6,820,000 fracs.	3,599,700 fracs.	
Licenses,	817,000	276,216	
	<hr/> 7,637,000	<hr/> 3,875,916	

That is to say, a million of hectares in the north pays exactly twice as much as a million of hectares in the south. Now, the north of France sends 740,846 children to school, & the south 375,931, or about half as many as the north.

"We will now endeavour to point out certain indications of the relative progress of the arts in these two great divisions of France. I have examined the list of patents from July 1, 1791, to July 1, 1825, and from this it appears, that the 32 departments of *enlightened* France have obtained 1689 patents, and the 54 departments of *unenlightened* France 413 patents.

"The colleges of Paris have afforded me another means of forming a comparison. The university annually bestows on all the colleges of Paris and Versailles an immense number of prizes, second prizes, and accessits. In the *university almanack* are printed the names of the pupils rewarded, and the places of their birth. I commenced by taking away all the pupils born in Paris, so as not to give an undue advantage to the northern departments. I then reckoned separately—1. All the pupils from the 31 departments of the north, leaving out the Seine—2. All the pupils from the 54 departments of the south; and the following was the striking result:—

"Pupils rewarded from the 31 northern departments - - 107

"Pupils rewarded from the 54 southern departments - 36

"But another fact has appeared to me still more remarkable. The 143 rewards consisted of 37 prizes and 106 accessits: now of the 37 prizes granted by the university to the children from the departments, 33 were obtained by children from the north, and 4 by the children from the south.

* An hectare is a superficial measure, containing 100 ares. An are is rather less than four English perches.

"The Polytechnic School, which is noted for the equity of its regulations, requires that the pupils who offer themselves from all parts of France, as candidates for admission, should have already acquired a considerable stock of mathematical and literary information. I have examined the lists of pupils admitted during 13 consecutive years, and have found, that of 1933 pupils admitted, 1233 were sent from the 32 departments of the north, and 700 from the 54 departments of the south.

"The Academy of Sciences, which, it is universally acknowledged, chooses its members with impartiality, from the learned throughout the kingdom, offers a result still more favourable to the north. Of the 65 members composing the academy, 48 are from the 32 northern departments, and 17 only from the 54 southern departments.

"I have reserved, as a last mode of comparison, the rewards granted by government at the periodical exhibitions of the products of national industry. At the exhibition of 1819, the rewards were in the following proportion:—

	32 North. Departments.	54 South. Departments.
Gold medals -	63	26
Silver do. -	136	45
Bronze do. -	94	36
	293	107

"The exhibition of 1823 presented results not less striking.

"Thus, in whatever point of view we regard the two portions of France, whether with respect to their agriculture or their commerce; at whatever period of life we observe the population of the north and that of the south—in tender infancy, at college, at the Polytechnic School, at the Academy of Sciences, in the invention of improvements in the arts, and in the national rewards bestowed on industry—every where we find an analogous, and almost always a proportionate difference. To men capable of comparing effects with causes, this constant uniformity of results, this pervading superiority in favour of that part of the kingdom where instruction has been the most spread, will demonstrate clear-

ly the advantage of this instruction in promoting trade, arts, and sciences, as well as private and public opulence."

The Tenth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

THE number of scholars included in the several reports of schools in union with this society, is 2235, as follows:

	Male.	Female.	Total.
Zion church -	340	448	788
St. John's chapel (parish of Trinity church) -	112	334	446
Christ church -	100	170	270
Grace church -	40	132	192
All-Saints' church -	60	90	150
St. Paul's chapel (parish of Trinity church) -	78	60	138
St. Mark's church -	20	77	97
St. Philip's church (coloured) -	35	48	83
St. Thomas's church -		40	40
Trinity church -		31	31

Grand total - 785 1450 2235

The total number reported exceeds that of last year, 467. The only additional school now reported is that of St. Thomas's church. No reports have been received from those of St. Mary's church, St. Luke's church, and St. Ann's church, in this city, and St. Ann's church, Brooklyn. That of St. Luke's, we understand, has been suspended in consequence of the want of sufficient accommodations for worship in the church; those heretofore used having become required by the congregation.

Our gain of scholars, therefore, within the last year, has been not inconsiderable. And we are fully persuaded, that from the perpetually and largely increasing population of our city, still more good might have been done, had the proper means been adopted; and a proportioned augmentation of good should be anticipated as the only result of our future operations at all commensurate with the extent and force of the claims of the inestimable charity committed to our trust. With the expression of this sentiment, there should be a reserve in justice to the disinterested, faithful, and highly beneficial, labours of those who do aid in the holy

work. But what are they among so many? Some of our schools, indeed, appear to command no small degree of the activity and enterprise in their superintendence, care, and management, which they require. In others, however—and we are sorry to say that some of the largest and most respectable are not here excluded—there exists a lamentable degree of coldness and indifference. This circumstance, although it reflects additional credit on the few in those congregations who are still willing to labour for the effecting of so much good, is, in itself, of a very discouraging character. A more generally diffused just sensibility to the importance of this charity in reference to social and civil welfare, and to individual happiness, here and hereafter, would, we are confident, call forth the most beneficial exertions in its behalf. A little experience would prove this to be by no means as inconvenient as might at first be imagined; and the satisfaction arising from it, would, to a benevolent and pious heart, be a rich reward. Complaint has sometimes been made of the behaviour of the scholars during public worship. That our superintendents and teachers most faithfully endeavour to prevent this, we fully believe. Considering, however, the materials of which Sunday schools are generally composed, and the changes to which they are incessantly subject, the wonder is that so much should be effected in preventing and diminishing this evil. Before, however, efforts are made to disparage the faithful labours of the teachers, and to derogate from the immense value of these schools, by such complaints, let the measures adopted in some schools be more generally pursued. Let gentlemen of the congregation, in such rotation as may prevent its being unreasonably burdensome, be with the scholars during public worship. The best effects have been found, and will ever be found, to attend this measure. This may, indeed, involve some inconvenience and self-denial. But where is the Christian who will refuse these in the cause of his Master, and for the temporal and eternal good of his fellow-beings?

Our society is again indebted to the
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liberality of the Auxiliary New-York Bible and Common Prayer Book Society, and the New-York Protestant Episcopal Tract Society, for contributions of books for the use of our schools. These have amounted, during the past year, to 135 Prayer Books, and 3550 Tracts. Upwards of 1600 of the last were given to the scholars at the recent anniversary.

We subjoin, as usual, views of particular schools, as exhibited in their several reports to this board.

ZION CHURCH SCHOOL.

Male Department.

The number of names now on the register is 340—142 scholars having left the school for various reasons since the last report, and 254 having been added. One of the coloured adult scholars has been removed by death. Nineteen coloured adults and 77 coloured boys are enrolled among the other scholars. The school is at present conducted by 2 superintendents, 3 visitors, and 12 teachers.

The average attendance of the scholars, although far from being what we could wish to have it, or even what might be reasonably expected, has yet been rather better during the past year than that of the year preceding; having been nearly one-third of the whole number of scholars, and ranging between 60 and 135. The causes of irregular attendance specified in the last report still exist with equal force, and we lament to add, that a still stronger reason for thin attendance among the scholars is now afforded by the disproportionately feeble numbers of those who are engaged in the business of instruction. It will be perceived that the number of teachers is to that of scholars only as 1 to 20; while experience has fully proved that the proportion of 1 to 8 or 10 is the least that will suffice for vigorous and completely efficient operation.

In the arrangement of the scholars in classes, &c. but little change has taken place. In the method and subjects of instruction considerable alterations, and it is believed, considerable improvements, have been made. The interrogatory system has been applied to every department of the school, and all the studies of the scholars have been conducted in strict observance of the principle, that nothing is to be considered as *learned* unless it be thoroughly *understood*. The lower classes have been instructed in the principles of religion, as contained in the 'Catechism' broke into short Questions and Answers, even before learning to read, by repetition after the teacher. The middle classes have

studied the 'Scripture Instruction,' and the 'Enlargement of the Church Catechism,' with the assistance of the vivâ voce explanations of their teachers. The upper classes have read, and have been thoroughly questioned on, portions of the New Testament systematically selected, and have also studied Bishop Hobart's Catechism, and received a regular course of instruction on the use of the Book of Common Prayer. All the scholars have manifested a much greater interest in the exercises, and a much better acquaintance with the subjects of instruction, than has ever before been witnessed by their teachers. The higher classes, especially, have, in many respects exceeded the most sanguine expectations of their instructors.

The class of coloured adults, who, at the time of making the last report, were scarcely commencing to read, have made a most satisfactory progress. Their attendance, it is true, has been but desultory, owing to the circumstance that some, being seamen, have but the intervals between their voyages to attend; and others, being at service, cannot always command their time. Notwithstanding this, several begin to read with considerable ease.

The library attached to the school continues to be opened every Sunday, and is found of essential service as a simple and easily regulated system of rewards, besides the material benefit which it has never failed to afford the scholars, and many of the teachers, who are accustomed to derive from its stores employment for their leisure hours.

On the whole, it is thought that there will be found, in a retrospect of the past year's labours, and a comparison of them with those of preceding years, great cause for thankfulness to the Giver of all good gifts, for affording us an increased sphere of usefulness, and for blessing our labours to a degree even greater in proportion to that increased sphere than has ever before been experienced.

Female Department.

During the past year there have been admitted 248 new scholars, and 200 have been discharged—the number remaining on the register being 448. Of these the attendance has been from 80 to 125, except in one or two instances of extremely bad weather, when the numbers were quite small. Amongst the most regular attendants are 4 coloured adults, about 60 years of age, who attend with their children and grandchildren. The number of adults is 25. The whole are divided into classes—viz. Bible, New Testament, Scripture Instruction, Primer, and alphabet classes; which are under the direction of 2 superintendents and 14 teachers.

The improvement and behaviour of the scholars is as great as could be expected,

a great many children having been advanced from low to higher classes since the last report.

ST. JOHN'S CHAPEL SCHOOL.

(Parish of Trinity Church.)

Male Department.

This school is at present in a very good state. The number of scholars within the past year has increased. The Bible and Prayer Book class read exceedingly well, and are instructed in the catechism. The teachers have been very attentive.

The total number of scholars is 112, of whom 15 are coloured.

The department of the scholars during divine service, is generally as good as can be expected.

Female Department.

This school is in a flourishing condition, and is daily increasing. Since the last report, it has lost 81 scholars from removals and other causes; but, notwithstanding, the present number on the register is 334, 234 white scholars, the greater part of whom attend regularly, and 100 coloured scholars, the most of whom are out at service, and are not able to attend more than once a-day.

There are 17 teachers, 12 for the white and 5 for the coloured scholars—much too small a number for the school, when the time allotted for instruction is taken into consideration.

CHRIST CHURCH SCHOOL.

Male Department.

The whole number entered on the register since the last annual report has been 204. In July last, 66 attended at one time; since which, the number has fallen off, and there is now an average attendance of about 25. 104 have been stricken from the register for non-attendance, leaving the present number 100. About 30 of these are coloured.

The scholars are generally attentive, and behave well in church. They have been rewarded with Bibles, New Testaments, Prayer Books, tracts, &c. A few take books from the library belonging to the school.

There are 6 teachers engaged at present in the school.

Female Department.

This school was reorganized last spring, and is now under the direction of a superintendent, secretary, and 14 teachers. The school has rapidly increased. At the opening of it last spring, the register number was 30; the attendance from 15 to 20; 4 or 5 new scholars were added nearly every Sunday during the summer. The

register number is now 170; attendance from 50 to 65. Some of the children are far advanced, and read and recite Scripture and catechism. Several of them have purchased Bibles, Prayer Books, and New Testaments with their tickets, which are given as rewards for diligence, punctuality, and good behaviour.

GRACE CHURCH SCHOOL.

Male Department.

This school is increasing in prosperity. The number of scholars is upwards of 40, who are divided into four classes, according to their progress. To instruct these, there are but 2 teachers, so that it is impossible to render to all that attention which is requisite for their improvement.

The library contains upwards of 240 volumes. The average number of scholars (male and female) who have the privilege of taking books, is 20. They manifest a great desire of reading, and the length of time which it has been established (two years) has given full conviction of its great utility.

Female Department.

Since the last report, this school has had an increase of 20 scholars; 18 have left from various causes, leaving 152 on the register, 70 or 80 of whom are regular in their attendance, and are placed under the care of only a superintendent and 2 teachers.

ALL-SAINTS' CHURCH SCHOOL.

Male Department.

In May, 1826, this school consisted of 9 regular attendants, with 2 teachers, and remained so during the greater part of the summer. Since September, the school has gradually increased to 30 regular scholars, with 60 names on the register. In January last, another teacher was received; so that the scholars give better attendance than formerly. Many of them have committed to memory large portions of the catechism and Scriptures, and the school is in an improving condition.

Female Department.

This school has, since December last, assumed a very prosperous and encouraging appearance; and it is earnestly hoped that an anxious spirit will be manifested for the future in this school, for acquiring that knowledge and wisdom, with the value of which no earthly attainments will bear any comparison. Two of the scholars have been removed by death. The present number is 90, who are under the care of a superintendent and 7 teachers. Their behaviour in general is respectful and attentive.

ST. PAUL'S CHAPEL SCHOOL.

(Parish of Trinity Church.)

Male Department.

By referring to the register of this school, it is found that there are now enrolled 78 scholars. Of this number, 30 have been added since the last anniversary. The average number of regular attendants is about 30, several of whom have been attached to this institution from its commencement.

The scholars in general have made considerable proficiency both in spelling and reading, and manifest a desire to improve, and seem to appreciate the privileges they now enjoy.

The school is divided into seven classes, each having a teacher, whose anxiety for the improvement and spiritual welfare of those committed to their charge, is evinced by their regular attendance to the duties which they have undertaken to perform; and it is humbly trusted that their benevolent efforts will not be altogether unfruitful.

It has afforded the superintendent much pleasure to observe the apparent devotion of several of the elder boys in uniting with the congregation in the services of the church.

Of the directors of the school it is gratifying to state, that a number of the gentlemen are very regular and punctual in the duty of sitting with the scholars on Sunday, and visiting the residence of absentees, during the following week, to ascertain the cause of their absence. Such measures, there can be no doubt, from the past experience of this school, exert the most favourable influence on the successful prosecution of this best of charities. Especially the attendance among the scholars, during public worship, of two or three gentlemen of the congregation, has a most happy effect on their deportment; and would be a ready and effectual method of preventing the ill behaviour of which complaints are sometimes made; and on account of which unmerited odium is sometimes cast on this holy and interesting work.

Female Department.

Since the last anniversary, 46 new scholars have been added to the school—39 white and 7 coloured. The school fluctuates between 30 and 40. The number of attending scholars on the register is 60.

On the 18th of June last, the chapel was closed for cleaning, and was not opened until the 15th of August. This was a disadvantage to the school, owing to the difficulty of assembling in one church and attending another for worship.

ST. MARK'S CHURCH SCHOOL.*Male Department.*

At the commencement of the last season, the superintendent was highly gratified with the prospect of the school, there being from 35 to 40 regular attendants, which were divided into seven classes, and taught by the superintendent, 2 young gentlemen belonging to the church, and 2 of the oldest of the boys, whom it was thought proper to make teachers. Their improvement is satisfactory, and their behaviour such as to merit the approbation of the superintendent.

But from causes unknown to the superintendent, in November last, the school began to fall away, and is now dwindled to about 20 regular attendants. The superintendent still hopes that, with the opening season, the school will regain its former flourishing situation. Those who remain in school, are principally the oldest attendants; several of them repeat the Church Catechism weekly to the rector.

Female Department.

Thirty-five scholars have been received in this school since the last report; many also have left it—some from necessity, others from choice. It is, however, a source of happiness to state, that there is an increase in point of numbers, both as it regards the names on the register, (now amounting to 77,) and those who regularly attend. Though there still subsists a vast disproportion between the growth of the little flock generally "in the knowledge of the Lord and Saviour Jesus Christ," and the sanguine expectations concerning them; yet the rapid progress of a few, and the desire of improvement manifested by many of the most unpromising among them, encourages the hope, that the God of all grace has been with the work.

This school is at present under the care of a superintendent and 6 teachers. On Sunday last, a premium was awarded to one of the scholars by the rector of the church, for her knowledge and right understanding of the Church Catechism.

ST. PHILIP'S CHURCH SCHOOL.

(Composed entirely of coloured persons.)

Male Department.

During the past year, this school has been in an improving condition. It is conducted at present by a superintendent and 3 teachers. The number of scholars does not exceed 35; but these are so regular in their attendance, that there are seldom more than 6 or 7 absent, and their improvement has given great encouragement to their instructors. The boys of one of the classes have portions of Scripture given them weekly to commit to memory. In this they appear to take a peculiar de-

light, and have made a highly creditable progress. The school might be much enlarged, could a sufficient number of well qualified persons be found, who were willing to perform the labours of teaching and searching for scholars. But as it is, there is cause of thankfulness to God for what he has enabled us to do, and for brightening the prospects of future usefulness to those engaged in the work.

The present scholars and teachers manifest such a pleasure in their work, as indicates its continuance and increase.

Female Department.

The number of scholars on the list is 48, but the general attendance does not exceed 25. There are a superintendent and 4 teachers.

Since the last report, this school has been in an improving state. The teachers and scholars both manifest an increasing pleasure in their employments. The children have made a satisfactory progress in learning, and conduct themselves with a propriety that shows they have not been instructed in vain. They encourage the hope, that some of the brightest future ornaments of the church will be from among their number.

ST. THOMAS'S CHURCH (FEMALE) SCHOOL.

After several preparatory meetings, this school was opened on the 11th March, 1827, with a very appropriate prayer by the rector, who, at the request of the superintendent, attended on this interesting occasion. Too much praise cannot be given to the young ladies of this church who volunteered their services as teachers, and who have been punctual in their attendance, and unremitting in their endeavours to improve the morals, as well as the minds, of the children committed to their care; many of whom, taken out of the street, had never been at any school, and seldom at church.

The superintendent, in seeking out scholars, met with several Episcopal families who were about placing their children in Sunday schools of other denominations, because there was no Episcopal Sunday school near enough to send their very small children. Others quite unsettled in their faith, are as willing to become Episcopalians as any thing, and very readily and gladly consented to their children being taken into the school. The school consists of about 40 scholars; between 30 and 40 attend regularly. The others, from sickness and other causes, have been prevented attending as regularly as the teachers would desire.

The school is under the care of a superintendent and 12 teachers, and is divided into four classes—1st. the Bible, 2d. easy

reading, 3d. spelling, 4th. alphabet. They are all instructed in the Church Catechism, except the very small ones, who are taught the Lord's prayer, the creed, and the ten commandments, by repeating them after their teachers. Their progress is beyond the most sanguine expectations of the superintendent, many of them receiving no other instruction.

TRINITY CHURCH (FEMALE) SCHOOL.

The superintendent reports, that the school at present consists of 31 scholars, 15 white and 16 coloured. In consequence of having so recently entered upon the duties of her office, she can give but little information respecting the school. It is very desirable that there should be a larger number of teachers, as the school is gradually increasing; and it affords her satisfaction to observe, that the scholars are generally attentive and well disposed, some of them meriting particular approbation.

We cannot close this report without adverting to an event in the history of our church, having the most important bearing on her Sunday school operations, which has characterized the past year. We mean the establishment of "*The General Protestant Episcopal Sunday School Union.*" This event took place in the city of Philadelphia, in the month of November last, during the session of the General Convention. It was the result of the co-operation of bishops, clergymen, and laymen, from all parts of the United States. It has been located in this city; and the executive committee have adopted various measures, the result of which will, probably very soon, be an extensive and efficient prosecution of the good purposes designed by its establishment. We are happy to say, that to the funds necessary to this end, the Episcopalians of this city have contributed with a very commendable liberality. Proportioned contributions from other parts of the United States will make it, indeed, a most efficient and influential institution. Its object is to concentrate information, for the purpose of suggesting the best plans of Sunday school instruction, and disseminating intelligence on the subject of this important department of religious and charitable operation; and especially, to provide a supply of all sorts of books, cards, &c. proper to be

used in Episcopal Sunday schools, so ample as to furnish them at the lowest price to all parts of the country. It is for this last purpose, particularly, that the recent successful application has been made to the members of our church in this city.

Connexion with this General Union does not in the least interfere with the irresponsible control and management which the clergy of the several parishes, and such of their parishioners as may be duly associated with them, ought to have of their respective schools; nor with the similar privileges of any association like ours. It is only intended to afford them facilities in their important operations.

Our society has been placed in union with this general institution; and in perfect consistency with this, will continue to prosecute its own proper work. Its books, &c. will be purchased from the depository of the General Union as soon as that shall be established and in operation; which, it is expected, will soon be the case. Our friends and fellow members of the church will, therefore, distinguish between the contributions which they have generously made towards commencing those operations of the General Union, which will, in a great measure, support themselves by sales of books, &c. to schools in all parts of the country; and the annual appeal, which our society will soon renew, to enable it to furnish to its own schools the requisite supply of those indispensable mediums of instruction.

In contributions to this end, in personal services, and especially in prayers for the direction and blessing of that heavenly grace, without which all human efforts are vain, we ask the co-operation of our fellow-members of the church in the good work which we have in hand. And especially, with gratitude for their past services, would we solicit a continuance of the faithful and successful labours of the superintendents, teachers, and directors of the several schools.

Signed by order of the board,

HENRY ROGERS, Chairman *pro tem.*

Attested,

THOMAS N. STANFORD, Sec'y.

New-York, April 27, 1827.

From the Church Register for May 19, 1827.

Bishop White's Address to the Convention of Pennsylvania.

Brethren, the Clergy and the lay Deputies of this Convention;

My report, at this my forty-third attendance on an annual meeting of the convention of the diocese, is as follows:

In the last week of July, I attended at the annual meeting of the trustees of the Theological Seminary in New-York; when, besides the being again gratified by the display of the abilities of the professors, and the proficiency of the pupils, I became a witness of the progress of the building, which is to be the future seat of instruction.

On the 1st day of August, in the city of Newcastle, and state of Delaware, I ordained to the holy office of deacons, Henry V. D. Johns, in Emmanuel church in that city. On the same day, and in the same church, I held a confirmation, and preached twice.

On the 27th day of August, in Trinity church, Southwark, Philadelphia, I ordained to the holy office of deacons, William Bryant and William Henry Rees, and preached on that occasion.

On the 24th of September, in St. James's church, Philadelphia, I ordained to the holy office of deacons, Benjamin Hutchins, of this state.

On the 25th of September, I set off for Wilkesbarre, and for the Beech Woods; being accompanied by the Rev. Jackson Kemper. On the 28th I preached in the borough of Wilkesbarre, as did Mr. Kemper on the 27th, who, on both of these occasions, performed divine service.

On the next day we entered the Beech Woods, being accompanied by the Hon. Judge Scott, who accommodated us by the furnishing of his carriage and his horses on this tour. On the first evening we were at Springville, where Mr. Kemper read prayers and preached.

On the next day, we reached the furthest point of our destination, the neighbourhood of the church lately built near Wyalusing Creek; where, in the evening, Mr. Kemper read prayers and preached.

On the next day, being Sunday, the

1st of October, I consecrated the church. I also preached, confirmed, and administered the communion in it, Mr. Kemper assisting. In the afternoon, the Rev. Enoch Huntington, who had joined us from Wilkesbarre, delivered a discourse, Mr. Kemper reading prayers: who also preached in the evening, prayers being read by the Rev. Samuel Marks, the minister of the place.

On the next day, in returning, we departed from the direct road, crossing to New-Milford, in which there is a small body of Episcopalians, who had been accustomed to assemble on the Lord's day for divine worship; a discreet and respectable layman reading the service. Here Mr. Kemper preached in the evening, Mr. Marks, who had accompanied us, reading prayers. On the next day, I preached, confirmed, and administered the communion, Mr. Marks reading prayers: after which, towards the evening, we reached Montrose, the county town of Susquehanna county. There is not here the semblance of an Episcopal congregation; but I preached in the court house to an attentive gathering of the inhabitants, Mr. Marks reading prayers. After the finishing of the exercises, we were most agreeably surprised, on finding ourselves approached by my right reverend brother, Bishop Hobart; who, after a visit to a distant part of his diocese, was on his return, through the northern part of Pennsylvania. On hearing of our engagement in the court-house, he repaired to it; and we had the satisfaction of a conversation of an hour or two with him, before our retiring to rest.

In the morning of the next day, we reached Springville, in which there is a congregation recognized by our convention. They are not possessed of a church, but worship in a commodious school-house belonging to them. Here I preached, confirmed, and administered the communion, prayers being read by Mr. Kemper. In the evening, Mr. Kemper preached, Mr. Marks reading prayers. Under his ministry, this place is united with Wyalusing.

The next day we set off for Wilkesbarre, at which we arrived in the evening. Here Mr. Kemper preached on

the evening of the 5th and the 7th, Mr. Huntington reading prayers: and on Sunday the 8th, I preached, confirmed, and administered the communion, Mr. Kemper reading prayers; who also preached in the afternoon and in the evening, Mr. Huntington reading prayers. On the next day we set off for home, where we arrived on the 11th of the month. Our journey, reckoning our deviations from the roads, extended to about four hundred miles.

On the 12th day of November, in St. Peter's church, in the city of Philadelphia, I ordained to the holy office of priests, David C. Page, of this state.

On Sunday, the 24th of December, in Christ church, Philadelphia, I ordained to the holy office of deacons, Pierce Connelly and James May; the former of whom was soon after transferred to the state of Delaware. In the afternoon of the same day, I held a confirmation in St. Paul's church, of the same city.

On Sunday, the 8th of April, I administered the same rite in St. Stephen's church, Philadelphia. On Sunday, the 22d of the same month, I held a confirmation, preached, and administered the communion in St. John's church, Norristown.

The last particular of my report for the year just now ended, are the ordination of the Rev James De Pui to the priesthood, and the administration of the holy rite of confirmation, which have taken place on this day, in the presence of the body now assembled, after the consecration of the church in which those exercises were performed.

The occasions of my holding confirmations in the churches under my parochial care, have not been noticed. The number of my confirmations is two hundred and five.

The changes in our ministry are as follows:—

The Rev. William A. Muhlenburg has been transferred from this diocese to that of New-York. It was an omission in my last annual report, not to mention, that in the borough in which we are assembled, he had given a beginning to the organizing of a congregation, which has resulted in the building of the church this day consecrated.

The Rev. Levi S. Ives resigned the charge of Trinity church, Southwark, Philadelphia, and has accepted of the rectory of St. James's church, Lancaster. In the former charge, he has been succeeded by the Rev. William Mead, from New-York, who, soon after the last convention, was chosen to Christ church, Reading, his place there being now supplied by the Rev. Henry J. Whitehouse, from the diocese of New-York.

The Rev. John V. E. Thorn, from the same diocese, is now settled in the church of St. James the Greater, in Bristol. The Rev. Mr. Chaderton, having removed from Mantua, is resident in the same borough, without a cure. The Rev. Enoch Huntington has been transferred from the diocese. The Rev. James May, a deacon, not long since ordained, has been chosen to the church in Wilkesbarre. The Rev. Benjamin Hutchins, also recently ordained a deacon, has been made a missionary, beyond the Alleghany Mountains, in the service of the Society for the Advancement of Christianity in Pennsylvania. The Rev. George Kirk, lately ordained a deacon by Bishop Moore, of Virginia, has been transferred by him to this diocese.

John T. Adderly, Nathan Stem, George E. Hare, and Christian Wiltberger, have been admitted candidates for holy orders. The present number of candidates is nine.

My account of the various institutions of our church is as follows:—

The executive committee of the Domestic and Foreign Missionary Society have still reason to complain that the members of our communion in the other states have not sustained them by supplies adequate to what might reasonably have been expected, in favour of an institution established by the authority of the whole church. We have lately the satisfaction of an improvement of our prospects; and there is the greater call of attention to the subject, not only with a view to more extensive usefulness, but because a disproportionate share of the burden has hitherto fallen on the Episcopalians of the city of Philadelphia, who, with very little aid beyond its vicinity, have also

to support a similar society for churches and missions within the limits of the commonwealth.

The society last alluded to, entitled, "For the Advancement of Christianity in the State of Pennsylvania," has had the satisfaction of causing its energies to be felt in most of the districts of country within the contemplated limits. They are, however, embarrassed occasionally by the circumstance, that the notoriety of their existence continues to increase the claims on them, which they will not be able to meet, to the desirable extent, unless by the obtaining of more ample supplies, as well by congregational collections, as by annual contributions of individuals.

Our Sunday School Society continues its course to considerable advantage. The circumstance ought to be generally known that it has no control over the parochial schools, but is intended to foster institutions of that description generally through the state, chiefly by supplying them with books, on easy terms. It is a satisfaction to be able to state, that the subject has taken a new shape, in consequence of an act of the late General Convention. They have given a beginning to a Sunday school society for the whole union. That of Philadelphia has become auxiliary to it, and have invited the schools in their connexion to do the same.

It is to be lamented that so beneficial an improvement as that of Sunday schools should be made an engine for the invading of the worship and the ministry of any religious communion: but such have been repeated endeavours in regard to ours, under the specious pretence of liberality.

Having been uniform, not only in the instance of such schools, but in regard to some other institutions, to decline the giving of encouragement to them, when a part of the professed design is to be silent in the institutions given, and in the books distributed, on any points coming under the head of gospel truth, it is my design to record the same, as being, in my view of the subject, essential to ministerial fidelity. The principle is not the dictate of hostility to any denomination of professed Christians, but conduces to the living

in amity with them, both congregationally and individually, as is attested to me by the experience of more than half a century. But I cannot concur in a profession to explain the word of truth under a stipulated silence as to any part of its contents. This would be the state of my mind on the subject, were I sure that there would be nothing in disparagement of the principles of our communion. But, whatever stipulations there may have been to this effect, they have not been punctually regarded by any institutions of that description coming under my observation.

The fund for the support of a future bishop is still slowly on the increase; much too slowly, since, in the event of the next choice of a bishop, whether in the character of a diocesan or in that of an assistant, considering the extent in which his administrations will be looked for, there is little probability that any particular parish will, as hitherto, consent to the support of an officer who must be occupied in services which will be so great and so increasing a withdrawing of him from their pastoral concerns. It ought to be known generally, that all the additions to this fund, and all the proceeds from it, have been added to the capital; it having been understood all along, that no benefit from it was to accrue to the present bishop. The generous bequest of Dr. Pilmore is still at issue in our courts of law.

In the Society for the Support of the Widows and Children of deceased Clergymen there is still an increasing treasury. If our clergy generally do not see, or do not choose, to avail themselves of the advantage of this fund, for the benefit of their families in the event of their decease, still it is a satisfaction to know, in reference to the few who feel an interest in this matter, that in the event supposed, their families will be benefited much beyond a proportion to their contributions.

The Education Society is still in the struggle of its infancy. Probably the favourers of the scheme have been the more slow, because of the many annual demands on the means of the members of our communion in the city, in favour

of objects interesting to the church at large. We trust, however, that it will increase in efficiency. The present number of its beneficiaries is two.

The Bible Society consists of members of various religious denominations: but, as our clergy in general feel an interest in it, and as some of us have seats at its board of managers, there may be propriety in noticing it, as in former years. It is matter of concern to your bishop, that the frequency of pecuniary calls on the congregations, under his parochial care, have hitherto prevented compliance with a little pressing call of the society, now named on the various religious societies represented in it; but he hopes that he shall find an opportunity of compliance with this additional demand. If it should seem to any, that his countenancing of this society is inconsistent with the dissent which he has declared from the objects of certain other associations, instituted for the dissemination of religious truth, with the pledge of silence on differences between different systems of faith, his defence is, that in this circumstance is to be found the distinction between the two cases. In the latter, there is the disparagement of some points, held by him to be important, and involved in the obligation of declaring the whole counsel of God. In that of the Bible Society, there is the limit of distributing the Bible without note or comment, leaving to every body of men, and to every individual, the explaining of the sacred volume, as may be dictated by judgment and by conscience, but without professing to interpret, or otherwise to improve.

At the special convention, in the last autumn, I thought it my duty to present to that body certain objects, which appeared to me proper to be kept in view, in the choice of an assistant bishop. Those objects will remain on the printed journal; and, whenever such a choice shall take place, whether now, or at any future time, will be accessible to any member who may be disposed to give so much weight to my opinions, as to wish to know them, with the reasons on which they are grounded; still resting on my mind with their full weight.

Before the rising of the body, I was

asked publicly, whether I would again recommend the measure to the convention, which would be assembled in May. My answer, made publicly also, was, that I would not; although I should naturally be led to mention the subject, as that for which the special convention had been called to no purpose. My reason for the limitation arose from the excitement of feelings which I had perceived to be produced, and out of occurrences which my mind could not reconcile to the integrity of ecclesiastical proceedings; such as I had never before witnessed in our church; and, concerning which I was resolved, that, if there should be a continuance of them, no act of mine should contribute to it.

Soon after the rising of the convention, it was proposed to me, by one of the two reverend brethren who had been ballotted for as assistant bishop, and who had been a deputy from Virginia to the succeeding General Convention, that he should invite to a meeting, to be held at my house, and in my presence, some of the members who had taken opposite sides in the election, with the view of inducing them to drop, for the present, all measures tending to that issue. I consented to the meeting, not considering myself as a party to it, and leaving to the proposer the choice of the persons to be invited. It was held; and the reverend brother alluded to opened his mind on the subject in the persuasive manner natural to him. No objection was made; the company appeared to me to approve, and they separated, under promises of writing to their respective friends, for an expression of their sentiments. It will probably appear during the present session in what extent, and to what effect, they have been ascertained. If it should be the will of the convention to proceed to a choice, I hope and pray that it will be such as shall redound to the glory of God, and the good of the church. On the contrary, if the determination should be conformed to the counsel which has been referred to, I wish it to be understood, that I should disapprove of a determination to delay the choice to the end of my life, without the qualifying circumstance attached to

it;* because, having entered on my 80th year, I ought to be aware of the uncertainty, how soon, even in the event of a longer continuance of my days, I may be disqualified for duty, by the decay either of my bodily, or of my mental powers, or perhaps of both. Hitherto, under the protection of a gracious Providence, I have complied with every call which has been made on me, for the discharge of any duty of the episcopacy; but, how long my ability for this shall continue, must be uncertain. In consequence of late occurrences, there are some matters which press on my mind as worthy of the consideration, if not of this, of some future convention. In proposing them, while I avail myself of the right possessed by me of committing them to your journal, I trust that the right will be construed as exercised not wantingly, nor indelicately, but with a justifiable view to the prosperity of an organization, to which, under the blessing of God, I gave a beginning, and which has been with me, ever since, a subject of deep concern.

The shape into which the constitution has been for some years moulded, but in which it was not exhibited in the beginning, has seemed to me an unnecessary extent of tax, either on the individual deputies, or on the congregational funds; besides, that in consequence of the increase of business, it renders the body too numerous for the despatch of business. If it should not be thought proper to revert to the original idea of voting by churches, I think that necessity will at least dictate the expedient, of restricting the delegation to one deputy from each church. Neither the weight of the laity as an order, nor that of any individual congregation, will be lessened by such an expedient.

There may be perceived the influence of these sentiments on the constitution, as it was originally established; and, indeed, however disposed I may be to acquiesce in the general opinion, when no truth of our holy religion is concerned, it has been a question in my mind, whether the voting by churches,

when called for, or the allowing of representation by a single deputy, be to this day constitutionally abolished.—

This was my understanding of the subject when the constitution was modelled into its present shape in 1814, and is the reason why I did not, on that occasion, call the attention to the act of association in 1785, binding together the few churches then in the state; the authority of which is still recognised in the act of 1814; which is, therefore, the paramount law of the church, if my views of the subject be correct.

It may be well for some future convention to consider, whether it will not be wise to require, as is done in a contiguous diocese, a majority of two-thirds for the election of a bishop. Although, even with such a provision, there may occur some plausible ground for disputing the fairness of an election; yet, the bishop, when the election shall have been established, will have a better prospect of confidence and support.

The constitution gives to every clergyman, resident in the commonwealth, the right to a seat in the convention. To the term residence, there is annexed great laxity of interpretation by our civil institutions, which will, of course, govern in the exposition of the word. This may give occasion to great abuse; it being not too much to be expected, from party zeal, that it may make a fictitious residence the mean of accomplishing its designs. At the late General Convention, a canon was unanimously proposed by the bishops, requiring residence of one year. It came before the house of clerical and lay deputies, when they were solicitous to adjourn; and was, therefore, referred to a committee that had been previously appointed on the canons generally to report to the next General Convention. Whether, in this diocese, the subject shall be laid over to that occasion, or it shall be thought necessary to make an intermediate provision, because of the enormity of the possible abuse, must be left to the judgment of this convention, and of the two conventions which will succeed. I have always advocated the principle of having, in our convention, a representation of every description of men who are to be governed by its laws.

* The circumstance referred to, was a previous notice of six months.

But, as in civil concerns, there is exacted not mere residence, real or pretended, but a term of time, to confer the privilege of voting; it would seem that there should be some such requisition in the legislation of our church.

Brethren,

During the long course of my presiding in the counsels of this diocese, I have witnessed the church within it brought from a state bordering on annihilation, and extended as we perceive it to be at present. Within all that time, until lately, there has been felt generally, and especially among the clergy, the influence of the spirit of that peace which our Saviour left as a legacy to his disciples, in his interview with them immediately before his passion. This state of amity has been always considered as one of the best of the blessings which a gracious Providence has bestowed on me. From present appearances, I perceive reason to fear that trials, hitherto unknown, are reserved for the small remainder of my days. I have painfully witnessed the progress of ecclesiastical transactions, in contrariety to the clearest dictates of religious and moral obligation—not without the accompaniment of indignities personally wounding to my feelings—such as I think unmerited, and certainly such as I have been a stranger to in my earlier years. The subject is mentioned, with the view of pledging my assurance to those who seek the integrity of our Zion, that during my continuance in life, and looking to divine aid for support, I will bear my testimony in favour of the truths of our holy religion, as exhibited by the institutions of our church, and against all endeavours directed to their destruction, or to their deterioration. While, in respect to what concerns me personally, I do not affect insensibility to the circumstance, it will be my prayer, that, through the grace of God, I may be preserved from every grade of hostility to any individual in return, and from its being felt in the intercourse and the duties attached to my official character.

I conclude, with the expression of the hope, that the present session will eventuate in the sustaining of the inte-

grity of the church to the glory of God, and the extension of the kingdom of his dear Son.

WILLIAM WHITE.

The Church in Pennsylvania.

THE great question, which has so long and so largely interested the feelings, and engaged the exertions, of our fellow-members of the church in the diocese of Pennsylvania, has, as our readers are probably, ere this, aware, been settled. We allude to the election of a bishop, to assist the present venerated diocesan, and to succeed him in case of survivorship. It was a question, an interest in which was far from being confined to the diocese immediately concerned. It had given rise to measures which could not fail to draw to it the sensibilities and the solicitude, and to engage, in reference to it, the devout prayers, of every good member of our church. And happy, indeed, are we to record, that the result is one for which those prayers may well be exchanged for devout thanksgiving, to Him who has promised to be ever with his church, even unto the end of the world. The choice has fallen on a presbyter of our own diocese, the Rev. HENRY U. ONDERDONK, M. D., rector of St. Ann's church, Brooklyn. Great as will be our regret for the loss of so valuable a labourer in this section of the Lord's vineyard, it would be totally inconsistent with the regard which we feel for the general interests of the Church of Christ, not to rejoice in the issue to which thus, in the course of God's wise and good providence, the question of an assistant and successor to the venerable bishop of Pennsylvania has been brought. In his relinquishing a secular profession, in which he had every reasonable prospect of eminence and wealth; in his first ministerial capacity as a missionary in the western district of our state; in his subsequent settlement as the rector of one of the principal churches in that district, and a church which owes, if not its existence, at least much of its prosperity and stability, under God, to his labours; and in his present connexion with a large and highly respectable pa-

rish, which may be considered as virtually belonging to this city; the most ample evidence has been afforded of his devotion to the great cause of Christ, and his eminent qualifications for usefulness in its service. We cannot doubt that all who truly and sincerely have that cause at heart, will rejoice in his elevation to the episcopacy; and will unite in thanksgiving to the God of all grace, that thus has terminated a question of the most intense interest; and on which depended the peace and prosperity, not only of one diocese, but, in no small degree, of our whole church. And not less fervent, we trust, will be the prayers of all who love the Lord Jesus Christ in sincerity, that an end may now be happily put to the dissensions which have agitated a large, respectable, and influential portion of our Zion; that the grey hairs of the venerable prelate, who has so long presided over it, may, at a period as distant as God, in his providence, may think best, be brought to the grave in peace; and that the elected successor of the apostles, as in his former spheres of ministration, so in that to which he has now been chosen, may be directed and furthered by divine grace, to the promotion of the glory of God, and the best interests of his church.

Convention of Pennsylvania.

THE forty-third annual convention of the diocese of Pennsylvania assembled at Harrisburg, on Tuesday, the 8th of May, 1827. For the following account of its proceedings, we are indebted to the *Church Register* of 19th May; as also for the address of the venerable Bishop White, inserted in a preceding part of this number. When the printed journal of the convention is received, we will add to the present account, should any thing in it appear of sufficient importance to be detailed to our readers.

There were present, at this convention, the bishop, and fifty-one presbyters and deacons, and one hundred and thirty lay delegates, representing forty-nine churches. The convention organized on the first day, and elected, by an almost unanimous vote, the Rev. W. H. De Lancey, secretary, and N. P. Hobart, esq., of Reading, assistant secretary. On Wednesday, the convention attended divine service in the new and very handsome edifice, recently erected by the members of our church in Harrisburg, which was then consecrated to the worship

of almighty God by Bishop White—the Rev. James De Pui, deacon, was admitted to the holy order of priests, and 25 persons were confirmed. The sermon was preached by the Rev. Dr. Wilson, professor in the General Theological Seminary. These services occupied the whole of the morning. The afternoon was occupied by a discussion on a proposition to admit the Rev. Lucius Carter, of the diocese of Maryland, to a seat, he having, the day previous, offered to Bishop White a general dismissory letter from that diocese, but having no residence within this diocese, the application was negatived.

On Thursday morning, the convention, on motion of the Rev. Mr. Sheets, and after the divine guidance had been invoked by the bishop, as president, went into the election of “a fit and qualified clergyman to be assistant bishop of this diocese, and to succeed the present bishop on his demise,” when, on counting the ballots of the clergy, the following result appeared: for the Rev. HENRY U. ONDERDONK, 26 votes—for the Rev. J. H. Hopkins, 18—for the Rev. Dr. Milnor, 2—for the Rev. W. Meade, 2—and, for the Rev. Dr. Wilson, 1, and one vote contained only the words, “assistant bishop.” One clergyman declined voting. The whole number present was *fifty-one*; of which twenty-six being a majority, it was announced to the lay order by the bishop, that the Rev. Henry U. Onderdonk had been duly “nominated and appointed,” by the order of the clergy, to the office of assistant bishop—when, on motion of Mr. Ingersoll, the question was put, whether the order of the laity would approve of the appointment, and decided by yeas and nays in the affirmative—yeas 72, nays 58. In the afternoon, the convention proceeded to sign the canonical testimonial in favour of the bishop elect; appointed a committee to wait on him with information of his election, and to request his acceptance of the office; and then elected the following officers for the ensuing year:—

Standing Committee.—The Rev. Dr. James Abercrombie, the Rev. James Montgomery, the Rev. William H. De Lancey, the Rev. Dr. Frederick Beasley, and the Rev. Jackson Kemper. Messrs. Cornelius Comegys, James S. Smith, Charles Wheeler, John Read, and William J. Bell.

Delegates to the General Convention.—The Rev. James Montgomery, the Rev. Jehu C. Clay, the Rev. John H. Hopkins, and the Rev. Jackson Kemper. Messrs. William Meredith, Horace Binney, Edward J. Stiles, and James Hopkins.

Missionary Committee.—The Rev. William H. De Lancey, the Rev. William C. Mead, and the Rev. James Montgomery. Messrs. William Meredith, Charles N. Baucker, and Joseph P. Norris, jun.

Treasurer of the Episcopal Fund, James

S. Smith.—*Treasurer of the Convention*, Philip H. Nicklin.

Thirteen new churches were admitted into union with the convention.

The thanks of the convention were, on motion of the Rev. Mr. Bull, offered to the Rev. Dr. Wilson, for his sermon at the opening of the convention. The proceedings were closed by singing the last four verses of the 122d psalm, and the episcopal benediction.

The convention was unusually full, there being about one hundred and eighty members present, and the proceedings were marked by decorum and regularity. Great as was the excitement felt by the members, very few remarks of an offensive or irritating character escaped any of them. It was a subject of congratulation, that there were present, no less than three of the ante-revolutionary clergy, who had participated in the pains and trials of the first organization of our church in this country; who were companions in their youth, and now, at the age of fourscore years, were not restrained, by the love of ease so general in old age, from travelling a hundred miles, to fill their seats on this highly interesting occasion.

We fervently trust that the angel of peace may now again "bend her heaven-anointed wing" over the ground where she had so long sojourned, and, that the few remaining days of our venerable and beloved diocesan, may be as serene and cloudless as the promise of his earlier years. The thanksgiving of many a grateful heart has already ascended to the throne of grace, for the superintendence of divine Providence so evident in the transactions of this convention.

To the Publishers of the Christian Journal.
GENTLEMEN,

I have been much gratified with the engraved sketch of the elevation and ground plan of a pulpit, &c. in your last number, and equally so with the very just and judicious observations and suggestions which accompany it. With a view to further the very proper object of the writer, that of enabling every part of a congregation to see the important offices of the communion table, by increasing its elevation, permit me to add another suggestion, viz. that of raising the pews which line the side walls under the windows, say six or seven inches higher than those in the body of the church. This cannot obstruct the view from any other part of the building, whilst it brings this part of the congregation directly in view of the pastor, and the ceremonies at the altar are more perfectly seen by them, as is illustrated by the example of St. Thomas's church, where the plan here suggested has been pursued.

A. B.

St. Bride's Church, London.

The new avenue to St. Bride's church, Fleet-street, London, being now opened, a perfect view is obtained of the most beautiful steeple and spire in that city, which has been concealed from the public eye, by interposing buildings, for more than a century.—A clock is now making for this church, which is to be lighted at nights by gas, and is expected to be a most interesting and useful public accommodation.

Quere. Is it not possible to light the clock of St. Paul's in this city in a similar manner?

Clerical Longevity.

THE *Christian Remembrancer* for April, 1827, states, that "the register book of baptisms, deaths, and marriages, for the parish of Swineshead, Hunts., commences in the year 1550. The entries appear to have been made with great regularity and neatness; and, at the bottom of each folio, there are the attestations of the rector, church-wardens, and two or three parishioners. From the year above written, up to 1635 inclusive, the rector's name appears to the attestations.—'P me Thomā Dawson, rect.' and it is evidently throughout written in the same hand; the names of the other attestators vary. In the year 1639, there is the following entry:—'Thomā Dawson rector hujus ecclesie de Swineshead, sepultus erat Dec: b 2, ano ut supr.' Here there is a reference to a note on the back of the register book, apparently a long while written, which is as follows:—

' 1639

1550

0089 Mr. Dawson 89 years rector 89

24

1639

E. 113"

Archdeacon Law.

"THE dean and chapter of Rochester, at a chapter holden this 12th day of February, 1827, sensibly affected by the loss which they have sustained in the death of Dr. John Law, late prebendary of this cathedral church, and archdeacon of the diocese of Rochester, deem it a duty which they owe to his memory, to themselves, and to the church, to record their sentiments and feelings towards him. The dignity and affability with which, during a period of nearly sixty years, he supported and graced the station which he held in this cathedral church; the unremitting diligence and fidelity, the wisdom and firmness, the urbanity and moderation, with which he watched over its interests, and sustained its credit; together with the

zeal and vigilance with which he engaged in the administration of its spiritual concerns; were such as at once to excite admiration, respect, and love, and to throw a brilliant lustre over his name and character. The present dean and chapter can never lose the recollection of his long and faithful services, nor of his numerous and estimable Christian virtues; and they have the highest gratification, in the midst of their regret, of placing upon record this memorial of his excellence, and this tribute of their esteem and affection."—*Ibid.*

St. Paul's Church, Boston.

THE noble organ, lately erected in this elegant edifice, was built by contract, by Mr. William M. Goodrich. It is the largest and most powerful instrument ever constructed in that city, and, on a critical examination by competent judges, has been pronounced a *chef d'œuvre* in the art. An unbounded spirit of liberality is said to have been evinced on the part of the contracting committee, in allowing Mr. Goodrich to follow the dictates of his own judgment, fancy, and taste, in point of construction, combination of the contents, and form and appearance of the exterior. The order of architecture adopted by the builder comports with that of the interior of the church. Its height is 27 feet, breadth 16, and depth nearly 10 feet. It contains three rows of keys, comprising 30 registers, and moving 30 rows of pipes. Its compass is from double G to F in alto, with one and an half octaves of pedal pipes. The whole number of pipes contained in the great organ is 951; in the choir organ 406; in the swell organ 296; pedal pipes 17; making in the aggregate 1,670 pipes, besides shifting pedals for the choir and great organ. The immense space contained in the audience-room of St. Paul's, is far greater than that of any other place of public worship in Boston, comprising a vacuum of 246,000 cubic feet. To fill such a building with sound, requires great volume of tone. Mr. Goodrich, being aware of this fact, has happily succeeded in bestowing a power both rich and mellow, and conformable to the location of his instrument. Its great power and brilliancy of tone, adds the correspondent of the *Boston Traveller*, to whom we are indebted for the above account, must convince the most fastidious critic, of the inexpediency of importing from foreign countries, that which can be obtained at home, equal in quality, and greater in extent, at nearly half the cost.—*Episcopal Watchman*.

Church at Meadville.

THE corner stone of an episcopal church, under the name of "Christ church, Meadville," was laid in Meadville, Pennsylvania,

on Wednesday, the 11th of May, 1827. As this is the first episcopal church commenced west of the Alleghany river, in Pennsylvania, the circumstance of laying the corner stone attracted much attention, and the attendance was very numerous. The masonic brethren in a body attended, and assisted in the ceremonies. A procession was formed at the Presbyterian church, and marched down to the spot. The services were performed by the Rev. Charles Smith, the rector, assisted by the Rev. Benjamin Hutchins, missionary, and were highly impressive. The prayers were solemn and appropriate, being the same used by Bishop White on a similar occasion. An appropriate and eloquent address was delivered by the rector, the 100th and the 122d psalms were sung; every thing was done "decently and in order," and was such as became the interesting and important object in hand. In a cavity, made for the purpose, in the corner stone, were deposited a Bible, a Prayer Book, Bishop White's sermon on the "True Foundation," &c., a copy of the charter of the church, and a parchment, with an inscription, containing the date of the incorporation of the church, the names of its rector, church-wardens, and vestrymen, of the builders of the church, of the bishop of the diocese, and of the officers of the "Society for the Advancement of Christianity in Pennsylvania."

The style of the contemplated building is Gothic; and the character of that style is much better preserved in the plan than is usual in village buildings. The size is 50 by 40, together with a tower in front serving as a vestibule, of 16 feet square; making the entire length of the building 66 feet. The situation is a beautiful one, on the public square, and convenient to the population of the village.—*Church Register*.

EPISCOPAL ACTS.

In the Eastern Diocese.

On Thursday, the 3d of May, 1827, the Right Rev. Bishop Griswold held an ordination in St. Michael's church, Bristol, Rhode-Island, and admitted Mr. R. B. Drane to the holy order of deacons; and, on the Tuesday following, being the 8th of May, the bishop held an ordination in the same church, and admitted Mr. H. C. Knight to the holy order of deacons, and the Rev. John Bristed to that of priests.

In the Diocese of Connecticut.

On the third Sunday after Easter, May the 6th, 1827, the Right Rev. Bishop Brownell held a confirmation in St. Peter's church, Plymouth, Connecticut, of which the Rev. Rodney Rossiter is rector, when

that holy rite was administered to twenty-eight young persons.

In the Diocese of New-Jersey.

On Wednesday, May 2d, 1827, the Rev. Smith Pyne was admitted to the holy order of priests, by the Right Rev. Bishop Croes, in St. John's church, Elizabethtown, New-Jersey; and, on the day following, he was instituted rector of the same church, having been the officiating minister since June last. On every mention of this favourite scene of long, though humble labours, we adopt, with much tenderness of feeling, the language of the Psalmist—"For my brethren and companions' sake I will wish thee prosperity; yea, because of the house of the Lord our God I will seek to do thee good—Peace be within thy walls."—*Rudd's Gospel Messenger.*

In the Diocese of Pennsylvania.

The Right Rev. Bishop White held a confirmation on Wednesday, May 9th, 1827, in St. Stephen's church, Harrisburg, when twenty-five persons were confirmed; and, on Sunday, 13th of May, in St. James's church, Lancaster, when twenty-seven persons were confirmed.

In the Diocese of Virginia.

On the 26th of April, 1827, and the three following days, a clerical association was held in the revived parish of St. James's, Northam, Goochland county, Virginia, of which the Rev. William F. Lee is minister.

On the first day of the meeting, the Right Rev. Bishop Moore consecrated St. James's church, in the said parish, according to the rites and ceremonies of the Protestant Episcopal Church; on which occasion prayers were read by the Rev. Mr. Croes, and a sermon delivered by the Rev. Mr. Meade.

On the 27th, the bishop held a confirmation, when twelve persons received that holy rite. Prayers by the Rev. Mr. Cooke, and the sermon by the bishop.

Large congregations were assembled on every day of the association; and, from the deep and general attention which was paid to the services, there is reason to believe, not only that the prejudices are wearing away, which for a length of time have been nurtured against the "Old Church," but, that a spirit of ardent piety and zeal is about to succeed a period of lukewarmness and indifference.

In the Diocese of South-Carolina.

The Rev. Paul T. Keith, assistant minister of the parish of Prince George, Winawaw, was admitted to the holy order of priests, on the 20th of April, 1827, by the Right Rev. Bishop Bowen.

St. Luke's Church, Ludlowville.

On the first of January, 1827, an episcopal congregation was organized under this name, at Ludlowville, Tompkins county, New-York. The wardens appointed were Messrs. Samuel Bolt, and Samuel Thorp.

Obituary Notice.

"Died, at his residence, in this city, on the 29th of April, 1827, in the 73d year of his age, the Hon. RUFUS KING. Mr. King entered into public life at an early age. After completing his legal studies, he was chosen, at the close of the revolution, in 1784, to represent the state of Massachusetts in the old continental congress. In this body he acquired great influence, and was the mover of a proposition, which will always render his name distinguished and respected in the annals of his country. We refer to the prohibition of slavery in the old north-west territory. After serving in that body to the entire satisfaction of his constituents, he was deputed by the same state to the convention which formed the constitution of the United States. This instrument having been prepared and submitted to the states for their ratification, Mr. King was sent, by the town of Newburyport, with Mr. Parsons, and Robert Treat Paine, to the state convention, which gave the sanction of Massachusetts to the new constitution. In procuring this sanction, Mr. King was mainly instrumental. Objections were made to it in Massachusetts, as well as in New-York and Virginia; and, whilst the talents of Hamilton and Madison were engaged in surmounting the obstacles opposed to it by the antifederalists of the two latter states, Mr. King was performing an act of equally vital importance to his country, by soothing the fears and prejudices which operated against it in a state that was still agitated by the feelings which produced the Shay rebellion. When the requisite number of states had signified their assent, and the constitution went into operation, under the auspices of Washington, Mr. King was chosen, by the legislature of this state, their representative in the senate of the United States. Here he acquired the particular confidence of Washington, by whom he was selected as the minister of this country to the court of St. James. Although a federalist, such was the confidence reposed in his talents and character by Mr. Jefferson, that, upon his succeeding Mr. Adams, he expressed his special desire to Mr. King, that he should continue to represent the United States at the British court. In compliance with this request he continued until, having completed all the negotiations intrusted to his care, in 1805, he requested permission to return to his native land, from which he

had been absent about eight years. His patriotic support of the government, during the late war with Great Britain, and his determination to sacrifice party feelings, and to unite with his friends in the common defence, acquired for him the esteem of his political opponents in his own state. This was evinced by his election, by democratic legislatures, to represent this state in the United States' senate for two successive terms. In 1822, he was chosen a member of the convention which formed the constitution of this state; and, in 1825, he was appointed by Mr. Adams, again to represent the United States at that court, where he had before acquired such a distinguished reputation. Expectations were entertained, that the high respect in which he was personally held by the leading members of the English cabinet, would have essentially contributed to a satisfactory arrangement of the unadjusted difficulties between the two governments, and the marked attention paid to him on his arrival by Mr. Canning, and the other ministers, proved that those expectations were not unjustly formed. An overruling Providence, however, did not permit them to be realized. During his voyage, Mr. King was attacked with a disease, often the consequence of a voyage, and which so impaired his health, as to prevent him from an active discharge of the duties of his office. After remaining abroad a year, in the hope of re-establishing his health, without any improvement, he determined to return to die in his native land, in the bosom of his family and his friends. Here, cheered by the attentions of an affectionate family, and in a composed and resigned state, he calmly awaited his approaching end.

"It is, when men like him are taken from among us, that we have cause for grief. We remember the days of his former usefulness, and bend in reverence before the chastening stroke. We rejoice that he should so long have been spared—and that the blow descended not in the hour of his prime and his usefulness. In manner, Mr. King was mild and dignified—in temper, firm and decided. As a speaker, he was a model for parliamentary debate. His compatriots in the senate will long remember the respect which he manifested for their opinions, whilst he firmly maintained his own. As a statesman, prudent, penetrating, and comprehensive in his views; his country will long have cause for gratitude, that his talents were devoted to the promotion of the public good. He was his country's true friend; and, while he did not hesitate to condemn the policy which placed us in collision

with Great Britain, he did not permit his feelings to operate, when his fortune and influence were required to promote the successful termination of the war. His private character was without blemish. As a husband, affectionate and sincere—as a father, an object of veneration to his children, he has descended with lamentations to the tomb—as a patriot, his country mourns his loss."

For the above notice, we are indebted to the *Commercial Advertiser* of the 30th of April. We have to add, that Mr. King, attached from principle to the church of our communion, in the general concerns of which he always manifested a deep interest, was, for many years, an active member of the vestry of Trinity church, in this city, and was, on several occasions, the decided and useful friend of the present bishop of the diocese.

Acknowledgment, &c.

The librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the library during the months of March, April, and May, 1827:—

From John Pintard, esq.—*Simsoni Chronicon Historium Catholicum*, folio.—Caussin's Holy Court, with a life of the author, 4to.

From Dr. William Handy—A collection of classical and philological works, comprising works of Homer, Euripides, Xenophon, Cicero, Quintilian, Sallust, Tacitus, Suetonius, Nepos, Eutropius, Justin, Virgil, Horace, Ovid, Terence, Erasmus, Salmasius, Vossius, Lipsius, Buxtorf, Ravisius, Huel, and Moir: 18 vols. 8vo., 6 vols. 12mo., and 8 vols. 24mo.

From the Rev. Thomas Hartwell Horne, of England, through Bishop Hobart—*Horne's Romanism contradictory to the Bible*, 12mo. London, 1827.

From the Rev. Edmund D. Barry, D. D.—*Augustini Opera*, ed. Theologor, Lorniens, 3 tom. folio.

From the Rev. George Weller—*Clarkson on Liturgies*, 8vo.—*Usserii Antiquitates Ecclesiarum Britannicarum*, 4to.

Calendar for July, 1827.

1. Third Sunday after Trinity.
8. Fourth Sunday after Trinity.
15. Fifth Sunday after Trinity.
22. Sixth Sunday after Trinity.
25. St. James.
29. Seventh Sunday after Trinity.